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The Catholic Stake in the Aged

THE ROLE OF RELIGION IN THE CARE OF OLDER PEOPLE

Austin J. App, Ph.D.—Philadelphia, Pa.

IN THE LAST TWENTY YEARS society has become increasingly aware of the older people in our population. Since 1900 the life span in America has been increased by twenty years, so that it is now 67.3 years for white men, and 73.7 for white women. When it was noticed that, while the entire population since 1900 had doubled, the proportion over sixty-five quadrupled (being nearly fifteen million now with a forecast of twenty million by 1970), foundations and institutes began studying the problems of old age, and geriatrics and gerontology became proliferating sciences.

Most of the published researches and books on old age, while long on humanitarianism and science, are short on spirituality. But in June, 1957, the University of Michigan, in its report on the Tenth Anniversary Conference on Aging, happily assigned a whole chapter to "Religion and Religious Observances." The conference was "devoted to a consideration of free time as a major challenge of the later years." Its findings were published as *Free Time: Challenge to Later Maturity*. (University of Michigan Press, Ann Arbor, 1957, 172 pages)

"Religion, the Only Life Instrumentality"

The author of the chapter on religious observance, Leroy Waterman, Ph.D., professor emeritus of Semitics at the University of Michigan, states that in spite of current secularism, "man is, nevertheless, incurably religious." (p. 134) He concludes that "religion is the only life instrumentality" which always tries to view life "as a whole in relation to its total environment" and

thus promotes purposeful survival and preserves "the values of personality." He then states why religion is of such consolation for the aged and of such value in treating them. He writes:

In the later years, we are probably in the best position we can ever expect to be to view our lives as a whole in relation to our total environment. That is why religion is a particularly strategic asset at the approach of retirement. From such a vantage point we can see back farther with a calmness and a practiced judgment, which the stress and strain of earlier years did not and could not afford. From there, too, we can also look forward and see more clearly than ever before in what direction the dominant trends of our lives are taking us and whether these appear to be valid or desirable. (p. 137)

The Catholic Church, which is probably the pioneer in the care of aged in homes, has intuitively realized that efficient care of the aged must include consolation for the soul. But the majority of secular and governmental projects for the aged carry on as if man really lived by bread alone, had no soul, and could expect no hereafter. Practically none ever refers to Christ, most of them never name God, and only a few make reference to religion. One mother and author, complaining that such studies are all about the problems of old age with little reference to "the final purpose of living," exclaims: "It is a dismal picture. If you read much you may feel as I did: like jumping into the nearest lake while I was still able to jump." (Mrs. Clarence H. Hamilton, *Your Rewarding Years*, 1955, p. 16)

An English author, Dr. T. B. Rudd, writes:

Only recently the medical and nursing professions are beginning to remember that the needs of the aged are not only physical and mental but also spiritual. The soul of man does not atrophy at the age of retirement, though we often behave as if it did. The very real sufferings of the aged cannot often be explained in terms of this world. They constitute a problem which can be dealt with only in a spiritual medium. (*The Nursing of the Elderly Sick*, London, 1954, pp. 82-83)

That the problem of sickness and old age can fully and adequately "be dealt with only in a spiritual medium" is of the very essence of Catholic theory and practice. In its concern for the body and soul of the aged, the Church everywhere makes great efforts and sacrifices to give aid and comfort to the older and ailing sector of the population. In the United States this effort, though it cannot of course compare with the attention to the young in a monumental parochial, secondary and collegiate school system, is nevertheless impressive and even surprising.

Under Catholic Auspices

According to figures available from Kennedy's *Official Catholic Directory* for each of the pertinent years, Catholics maintained, as early as 1910, some 98 homes for the aged. By 1920, dotting the whole country, this number had risen to 121; by 1930 to 142; and by 1940 to 171. So many homes for the aged certainly show an awareness of the needs of the old. There are, of course, in addition the array of hospitals under Catholic auspices, which ever administer to a large proportion of older people. In 1930 there were 624 Catholic hospitals and in 1940 there were 703.

There has been a constant increase from year to year, not only in the number of hospitals but also in the number of homes for the aged. In 1946, there were 237 such homes housing 21,633 guests. By 1947 there were 247 with 22,051 guests. There were also 705 general hospitals with a bed capacity of 90,222, which in 1947 treated the impressive total of 3,773,000 patients. Many of these must be presumed to have been elderly. There were in addition 104 special hospitals and sanatoria with a bed capacity of 8,928, which treated 67,273 patients, of whom also many, perhaps the majority, were elderly.

The growth in homes for the aged in the last decade has accelerated. By 1957 there were 303 Catholic homes for the aged with 26,655 guests. Now in 1958 there are 314 such Catholic homes with 27,890 guests. There are also 138 special hospitals and sanatoria with 11,402 beds, which treat nearly 214,000 patients annually, and 801 general hospitals with 131,070 beds, which in the last year treated the staggering total of 11,525,865 patients. With elderly patients treated in Catholic hospitals running into millions, and with 314 homes for the aged, the Catholic stake in the old is great.

The spirit that animates these Catholic homes for the aged is well described in Roma Rudd Turkel's *Day After Tomorrow* (New York: Kennedy & Sons, 1956), one book on "Preparing for the Later Years" which regards old age from both the natural and the supernatural viewpoints. Writing of the Religious under whose auspices most Catholic homes of the aged are conducted, Mrs. Turkel says: "...The Sisters know that more than wisdom and money is necessary. Old people need love, and the Sisters' love proves itself in the outpouring of little things." (p. 127) She found that many homes, under secular and Catholic auspices, are sadly lacking in facilities. Many are overcrowded. Some separate married couples; others have fine facilities and, she continues, "...give conscientious care but give it coldly. But where there are Sisters, there is always love—and love can accomplish wonders even with a minimum of facilities." (p. 128)

But Catholic leaders also realize that the older people who are not in institutions are a Catholic concern, too. According to surveys, only one person in eight over sixty, or only about one per cent of all the aged "can have a place in an old people's home. There are approximately fourteen hundred privately supported homes for the aged in the country," which are all filled to capacity. (See Julietta K. Arthur, *How to Help Older People*, Lippincott, 1954, p. 240) Cognizant of this, some Catholic studies have been made of the aged in the parishes. In 1954, the National Conference of Catholic Charities for the first time "ventured into a study of our older citizens," according to Sister Mary Therese, O.P., in her introduction to this *Study of the Aging in a Cleveland Parish*. (Washington D. C., 1954, 72 pages) The second such study was initiated by Archbishop Joseph E. Ritter of St. Louis and was conducted

by a special committee on aging. Msgr. John O'Grady, Secretary of the National Conference of Catholic Charities, explains:

Preliminary discussion suggested that the proposed study should include not only the work of institutions for the aging, but also the extent to which the Catholic hospitals enter into the care of the aging. It was also brought out that hardly more than 3 per cent of the aging were cared for by institutions.

The findings of this committee, concentrating on St. Philip Neri Parish in St. Louis, were published under the title, *Older People In the Family, the Parish and the Neighborhood*. (Catholic Charities of St. Louis, St. Louis 6, 1955, 67 pages) One conclusion of this study was: "The Church occupied a most prominent place in the lives of the aging in St. Philip Neri parish. These people had a feeling that they belonged to a truly vital institution that meant a great deal in their lives.... It was the center of many of their hopes and aspirations." (p. 11)

A third and still more recent Catholic study is *Older People of St. Boniface Parish*, "The Fruit Belt," Buffalo, by Janet Bower, Ph.D. (Catholic

Charities of Buffalo, New York, 1957, 104 pages) This survey, which interviewed 238 parishioners over sixty, was announced in the St. Boniface Parish *Bulletin*, June 17, 1956, with the words:

The Catholic Church of our Diocese, through the Catholic Charities of Buffalo, N. Y., seeks the help of the elder citizens of our community. The counsel and advice they seek will help the Church in establishing and forming programs which will benefit our elder citizens in housing, health, social and recreational facilities.

This indicates the scope of the Church's concern with the older people of our population. Some 400,000 persons come into the sixty-five class every year. While modern medical science helps more and more people live to old age, modern technology seems to need their potential productivity less and less. The eleven per cent of people over sixty-five will more and more urgently need the help of religion to give their later years meaning and fulfillment. The Church will have to continue and increase her efforts to reach out to them, not only with corporal works of mercy, but with its even more needed spiritual helps.

No problem has been discussed more extensively in recent years than housing for the elderly. At first, attention was concentrated on public housing. It became a part of the practice of some local Housing Authorities to set aside a certain number of units for the housing of the elderly. On the basis of the experience of these Authorities and on the basis of general discussion of the problem, it became clear that such a program could reach only a very limited number of elderly people. As we studied the ordinary rank and file of the elderly in our communities, we found that they did not want to be placed in public housing units. They did not want to be regarded as dependents.... All the most recent studies, however, show that public housing does not make much of an appeal to the elderly, with the exception of those who have become dependent and are receiving public assistance grants.

The next step in dealing with housing for the elderly was to extend a liberal type of mortgage insurance into this area. In the 1956 Housing Act, provision was made for ninety per cent mortgage insurance. In order to make this more attractive to lenders, the Federal Mortgage Insurance Corporation provided additional incentives by agreeing to buy up a certain part of the mortgages that were being held by lenders. After a two-year period, we find that only twenty-six projects have been completed....

By reason of the large interest of nursing homes in the care of the aged, the Senate Committee on Banking and Currency decided that all the types of mortgage insurance made available to FHA should be extended to proprietary nursing homes, provided these homes measure up to the standards satisfactory to the United States Public Health Service. (*The Catholic Charities Review*, September, 1958)

Providence and the Signs of the Times

HISTORICAL DETERMINISM OR PROVIDENTIAL DESIGN?

Liam Brophy, Ph.D.—Dublin, Ireland

IN THIS FIRST MONTH of the year in which scholars will commemorate the centenary of the death of Tocqueville, that acute and prophetic observer of the American scene, it is not inappropriate to recall the words with which he opened his masterly *Democracy in America*: "The whole book which is here offered to the public has been written under the impression of a kind of religious dread produced in the author's mind by the contemplation of the irresistible revolution that had advanced for centuries in spite of such amazing obstacles, and which is still proceeding in the midst of the ruins it has made. It is not necessary that God Himself should speak in order to disclose to us the unquestionable signs of His will; we can discern them in the habitual course of nature and in the invariable tendency of events."

There are many lessons for our day in that remarkably prophetic book, but few more important than this reminder of a Divine purpose in history. Historicism and the cult of historic inevitability have so captivated the modern mind that men have forgotten or lost faith in the Divinity that shapes our ends, rough-hew them how we will.

Philosophies of History

There has been a rich crop of philosophies of history in our time indicating a feverish desire on the part of mankind to find a way through the crises, chaos and confusion of our era. Spengler, Pareto, Friedell, Croce, Bukharin, Sorokin, Toynbee, Whitehead, Ortega and Berdyaev are among those who have given us what they believe to be interpretations of the processes of history with the present set in perspective against the past and the future deduced from the projection of certain current thoughts and tendencies. The average man seeks a sign of the times from these histories. Many, such as the Communists, will go to the Determinist philosophers to justify their particular cult, ignoring the irony of attempting to direct and accelerate a process which is supposed to be determined and self-propelled. Others, grown tired or timid, seek in historic

Determinism an escape from responsibility; for why should they seek to avoid the inevitable? The historicists are least helpful in trying to make history an end in itself, which is rather like debating the texture of the Ariadne thread instead of offering it as a guide out of the maze of baffling modernity. Toynbee says men study history because they have a call to "feel after God and find Him." These latter are the most likely to find not merely the God they seek, but the only intelligible solution to man's complicated record on this tormented star.

The Catholic Attitude

What is the Catholic attitude to history? It was put with force and poetic fervor by Leon Bloy: "History is like a vast historical text in which jots and tittles matter just as much as verses or whole chapters; their importance is indeterminable and profoundly hidden. . . . Historical events are the Style of the Word of God and that Word cannot be conditional." The scholarly English convert-historian, Christopher Dawson, says: "It seems to me that the Christian is bound to believe that there is a spiritual purpose in history—that it is subject to the designs of Providence and that somehow or other God's will is done." He declares that this is very different from saying that history is rational in the ordinary sense of the word because we live in an intermediate region, subject to forces higher and lower than reason, and in those forces of evil which ever prowl about the world seeking whom they may devour.

What of the various Determinist attitudes to history? We have already referred to the contradiction inherent in the Marxist position. It contains yet another contradiction, and in place of its vaunted scientific method lapses into wishful thinking. Marxists believe that once the dictatorship of the proletariat has been established, history, instead of rolling onward like a wave, will petrify as rigidly as a mountain just where they want it. Neither the Marxists or the men of the Kremlin, whose tools they are, seem to have

learned this severe lesson from history, that those who seek to force the hand of God in history end in defeat and desolation. We have the history of emperors and dictators to prove what monumental disasters await the men of power who would hurry the Providential order of events and deflect them to human ambitions. "The statesman cannot create the stream of time," said Bismarck, "he can only navigate upon it." Even in 1869, the year before Germany's unification was achieved, he declared: "An arbitrary and merely willful interference with the course of history has always resulted in only beating off the fruits that were not ripe." What would the Iron Chancellor think of the men behind the Iron Curtain?

The fallacy that international Socialism is inevitable has been flayed in Denin de Rougemont's *Man's Western Quest: The Principles of Civilization*. No social process is historically inevitable but is brought about by the compounding of innumerable human wills. And if Socialism appears inevitable, it is because the wills of those who wish it are stronger than the wills of those who prize freedom and human dignity, bowing passively to the "inevitable."

Historicism

Historicism is a more subtle and academic form of historic Determinism, a professorial attempt to ignore the hand of Providence. It has been defined by Pope Pius XII as a system of philosophy which perceives in all spiritual reality, in our apprehension of truth, in religion and morality and law, nothing but change and evolution. It is essentially a modern doctrine, and has been described by the German historian, Meinecke, as the greatest spiritual revolution Western thought has ever experienced. Karl Popper, on the other hand, in his book *The Poverty of Historicism*, says: "To present such a venerable idea as bold and revolutionary betrays, I think, an unconscious conservatism. . . . After all, it may be the historicists who are afraid of change. Is it a fear of change which makes them so incapable of reacting rationally to criticism, and which makes others so responsive to their teaching? It really looks as if historicists were trying to compensate themselves for the loss of an unchanging world by clinging to the belief that change can be foreseen because it is ruled by an unchanging law."

One of the postulates of historicism is the self-sufficiency of history: that the nature and value of

an event can be understood by finding out how it happened and that nothing outside the historic process is required to explain its course. It implies that the way things happened explains why they happened, and that historical processes are an end in themselves. This is to offer a very unpalatable stone to a generation with a deep craving for the bread of instruction in the matter of historic interpretation.

Even the secular critics have come to acknowledge that this attitude, ending in meaningless specialization, can lead only to the stagnation of historical study, and that if history is to prosper again, it must be related to something outside itself, as it was, for example, when it was viewed as the manifestation of God's Providence. The irrelevant atomization of history can produce merely an amusing pile of distant events. The Catholic will view it like Cain Marchnoir in *Le Désespéré*: "History is the work of God, and the multiplicity of things in process of becoming reflects a single act which has sufficed and forever suffices to produce each smallest circumstance."

The Providential Order

In his later Liberal days Lord Acton was of the opinion that providence was progress and that progress was the *raison d'être* of history. Mankind has since come to take quite another view of the concept of progress and the notion that material prosperity meant God was going our way. Those who consider the matter have come to see that Providence does not guarantee progress, does not promise an ascending course no matter how humans conduct themselves. As in individual lives, so in the lives of states and nations: God does not promise health, wealth and success to those who are faithful to Him, despite the Calvinist implication that worldly progress is a sign of the Divine approval. As in individual lives, again so in the story of nations—those who distrust Providence and try to run events their own way end tragically and discover that God's non-intervention becomes, in fact, His severest judgment on human presumption. It was the sight of men and nations playing the part of Providence for themselves that made Metternich forecast the tragedies of our century when he said that what frightened him was this very human presumption. Though the men of his century were losing the religious idea of Providence, they clung tenaciously to the idea of a providential order. They realized

that precisely because no human mind can encompass all the factors and complexities, precisely because even the wisest cannot predict the forces that may be unleashed when the *status quo* is violently upset, precisely because, as Burke observed, the slightest event, such as the face of a girl at a window, may release a veritable avalanche of uncontrollable change, the eighteenth century regarded it as an essential of mere worldly prudence and wisdom to maintain the idea of a providential order in things.

We know what terrible blows have fallen on emperors and dictators who planned their thousand-year empires far ahead, unwilling to trust the resources of Providence. Unless we read the lessons of history incorrectly, it is here that the men of the Kremlin are making their fundamental error: they not merely deny the existence of Providence or of a providential order in history, but seek to control history in a more absolute manner than was ever attempted before, though not, as we have seen, without curious and complicated contradictions in their approach of putting Determinism in the place of Destiny.

The Divine Paradox

Seen in long perspectives, Providence appears to draw out of evil; in the end, God writes straight with crooked lines, as the Spanish proverb avers. By the cautery of repeated catastrophes, He draws the human caravan back on its course and leads its decimated ranks a little further along the road towards a destiny known only to Him. This brings us to the Divine paradox inherent in the Christian attitude to historical calamity. "When Our Lord spoke of the future," says Christopher Dawson, "He gave His disciples no optimistic hopes, no vision of social progress; He described all the things we are afraid of today and more—wars, persecutions, disasters and the distress of nations. But, strange to say, He used this forecast of calamity as a motive of hope! 'When you see these things,' he said, 'look up and lift up your heads, for your redemption is at hand.'" And if this seem a strange philosophy of history, Dawson added, it is nevertheless the authentic philosophy of Christ; and if the prospect of these things make us hang our heads instead of lifting them up, there is something wrong with our point of view. "I know we are apt to feel this does not apply to us—that it merely refers to the end of the world. But to the Christian the world is always ending, and every historical crisis is, as

it were, a rehearsal for the real thing." *Beyond Politics*, 1939)

In His sermon and parables Christ alternated His prophecies of doom and disaster with counsel to His followers to have no fear but to trust in Him because He had overcome the world. "The world," in the shape of Caesarism, political and national rivalries, irreligion and class hatreds, is more widespread even today than when it nailed Christ to the Cross, and has greatly increased in power through the aid of science and technics.

Modern scientific methods applied to history tend to make us view it as a piece of mechanism, whereas it closely resembles a piece of music which unfolds and develops continuously as it goes along. It is not as predictable as those who conceive of it in terms of cycles, spirals and even biological symbols would have us believe. The unforeseen and unpredictable is always breaking in. Its course is as unforeseen as the succession of notes in a symphony to the performer playing it for the first time, and Wilhelm Dilthey likened it to music because it is continually *in fieri*, always building up to a kind of unity, but though he called it teleological, he denied that there was any *telos*, any "far-off divine Event towards which the whole creation moves."

We believe that there is a fixity amid the flux, as we believe that good will triumph over evil even though at the moment the forces of evil seem triumphant and poised in arrogance of power to sweep the good, the gentle and God-fearing from the earth. Even from the point of view of mere earthly prudence, it is wise for us to ally ourselves with Providence, to trust absolutely in His designs. We cannot make terms with Him or demand certain victory in war or exemption from crises and disasters. The Christians of the fourth century may have believed they would prosper in an era of assured and established peace. But the barbarian invasions came and after them the centuries' long night of the Dark Ages. It was necessary that the world should be cleansed of paganism by dreadful cataclysms. We cannot tell if Providence deems it necessary to cleanse the world again; but it is in no facile mood of the worldly optimists that we say, "in the end all will be well." The world and history comes to an end for each one of us at death, after which we shall not be tormented by the troubles of our time. Let us be serene and strong in the sure knowledge that "to them that love the Lord, all things work together unto good."

The Leopoldine Foundation

AN IMPORTANT FACTOR IN THE GROWTH OF THE CHURCH IN THE U.S.

Frater Elroy Pesch, O.F.M., Cap.—Huntington, IND.

LOOKING BACK TO THE PROTESTANT beginning of our country before the American Revolution, one wonders how the Catholic Church in the United States managed to grow as it did. At the end of the American Revolution, the missions in the colonies had been destroyed by the English. The Church had to make a new beginning. The upward climb was rugged. All depended on help from Catholic Europe. But Europe?

In Europe, ever since the beginning of the Middle Ages, the spread of the Catholic Faith depended on the influence of the Catholic princes. But now Europe was mostly secularized. At the time that young America needed help most, the Society of Jesus was suppressed. Then the French Revolution halted almost all missionary activity. But out of the ashes of the French Revolution a new phase in the Church's mission work arose—that of lay organization in support of the missions.

Lay Initiative

In 1815, Madame Petit, a widow of Lyons, began to send periodic financial aid to Bishop Du Bourg of Louisiana. At about the same time and in the same city, Mademoiselle Marie Pauline Jaricot organized working men and women into groups of tens, hundreds and thousands to give their weekly penny to the missions of the East. Working separately, these two organizations felt a sense of inadequacy. Hence on May 3, 1822, they joined ranks. The result was the Society for the Propagation of the Faith. Its members were to be recruited from the peoples of all nations. Its purpose was to aid all the Church's missions with prayer and alms.

But France was not alone. Through the instrumentality of Reverend Frederick Rese the Leopoldine Foundation was founded in Vienna in 1829, and the *Ludwig-Missionsverein* in Munich in 1838. Both were modeled after the French society.

All three of these societies fulfill the purpose of a mission association. A mission society may be defined as "an organization depending on

voluntary enrollment and having for its object the welfare of the missions abroad and the creation of a basis at home." These three societies have for their basis of support the weekly penny of the poor, while accepting larger donations as well. Essentially the societies are identical in structure and purpose.

However, for Americans, the Leopoldine Foundation of Vienna ought to be of special interest. The Leopoldine Foundation was established exclusively for America. It was named in memory of Leopoldine, Empress of Brazil. Almost all of its alms went to the Church in the United States. Unlike the other two societies, the Leopoldine Foundation limited its aid to one mission—North America. A priest of Cincinnati was responsible for its establishment. Its published *Berichte* dealt with the struggles of the Church in the United States alone. These reports are a treasure of information on the early years of the United States.

The purpose of the Leopoldine Foundation was expressed in the first of its statutes: The aims of the society, constituted under the name of *Leopoldinen-Stiftung*, are as follows: a) the promotion of better results for the Catholic missions in America; b) the participation and edification of the faithful in the propagation of the Church of Jesus Christ in distant regions; c) the continual remembrance of Empress Leopoldine of Brazil, who died in America but was born an archduchess of Austria.

The second statute states that the means to attain these objectives are prayer and alms. The latter comprised five *kreuzer* (about 2 cents) a week or more. The prayers were a daily Our Father, Hail Mary and an invocation to St. Leopold. The whole idea of the society is expressed in the words of Bishop Flagnet of Bardstown: "Everyone admires this mite of the poor with the power of miracles . . . which crosses the sea . . . to produce marvels which allow the infant and the aged, the poor and the unfortunate to believe themselves apostles.

The Foundation's Beginning

It was through the efforts of another American, Father Frederick Rese, vicar-general of Bishop Edward Fenwick of Cincinnati, that the Leopoldine Foundation was established. Later when he was the first Bishop of Detroit, he also inspired the founding of the *Ludwig-Missionsverein*.

A veteran of Waterloo, Father Rese was a member of the College of Propaganda when Bishop Fenwick came to Rome in 1824. He volunteered for service in Bishop Fenwick's diocese and accompanied the latter to the United States. On their return to America, they stopped at the headquarters of the Society for the Propagation of the Faith in Lyons. Father Rese made a thorough study of the society's constitution and methods.

When Bishop Fenwick later sent him to Europe to solicit alms and German priests to care for the numerous German immigrants, Father Rese noticed that the mission spirit was growing throughout Austria. He also learned that the introduction of the French society into Austria was obstructed by political issues. So, during his Austrian visit, he attracted the attention of Leopold Maximilian, Prince-Archbishop of Vienna, who arranged an audience for him with the Emperor Francis I.

Father Rese pleaded with Francis I that the French society be admitted into Austria. The request was denied. He next suggested that a similar society be founded for Austria alone. This request was favorably received. Father Rese was instructed to draw up the constitutions for the new society, based on the French society, to be approved by the Emperor.

Francis I was well satisfied. He approved the new society on December 8, 1828, naming it the *Leopoldinen-Stiftung*, after his favorite daughter, Leopoldine, who died two years before. Pope Leo XII approved the plan in the Bull *Quamquam plura sint*, of January 30, 1829. The society was officially established on May 13, 1829, in the Archbishop's palace in Vienna, under the protectorate of Archduke Rudolph, Cardinal Archbishop of Olmütz and brother of Francis I.

Father Rese returned to America. He had seen the birth of the second mission society for laymen. The Leopoldine Foundation was hardly different

from the Society for the Propagation of the Faith. Both depended on the prayers and weekly penny of the poor. Both were constructed along the religious in character and richly indulged. Unlike the older society, the Leopoldine Foundation was limited in membership to the Austrian Empire, was limited in the allocation of its alms to North America, and was completely under ecclesiastical control and leadership.

Genuinely Catholic

The extent and effectiveness of Austria's alms were edifying. After Father Rese's return to the United States in 1829, material aid began to flow into the hands of any American Bishop who made known his needs, regardless of his nationality. The Catholicity of the society can be seen in the fact that it continued to send money to the United States during all of World War I, and this despite the fact that the United States was Austria's political enemy. Nor did these alms cease until after the war when the Austrian Empire ceased.

The fruits of the society are attested by the rapid growth of the Church in our country. As Peter Guilday expressed it: "Through the alms of Vienna, the life of the Church here has been quickened in every aspect and the harvest sown by the Society was being reaped in the erection of churches, seminaries, colleges, monasteries, orphanages, hospitals and schools, in the increase of the religious Orders of men and women, and in the ever widening field of the preaching of the Gospel."

Besides money, the society provided many other benefits and graces. Many works of art and numerous religious articles were donated to our Bishops and to individual missionaries. The members offered daily prayers and sacrifices. The society inspired and supported many mission vocations, the very first of which was Bishop Frederick Baraga.

By its work, example and tremendous aid, the Leopoldine Foundation was a source of edification to every American Bishop. By its ready and timely allocations, it proved to be the salvation of many of them in a material way. The rapid growth of the Church in our country owes much to the Leopoldine Foundation together with the Society for the Propagation of the Faith and the *Ludwig-Missionsverein*.

Can We Revive Our "Good Neighbor" Policy?

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

IN THE AFTERMATH of the indignities attending the spring tour of Vice President Nixon to Latin America, our citizens are asking what has happened to our "good neighbor" policy which seemed very strong in recent years. Now is a time for us to be not only sincere but humble. There is no doubt that we have been guilty of neglect in comparison to the deep interest and extensive aid given to European countries.

If we are misunderstood (and there is fault on each side), we now have to act to prove that we are not what they think we are. We must admit our mistakes, some of which are serious. Again, as we shall show, there are too many incidents in the past which will not down as long as our mistakes are not rectified.

For example, this has been called to our attention. Our Latin American friends do not wish us to favor dictators. Within the past three years, five military dictators have fallen from power. Three remain—Batista in Cuba, Trujillo in the Dominican Republic, Stroessner in Paraguay. There was great resentment in Venezuela when the late dictator fled to our shores and still remains in the United States.

Senator Lyndon Johnson of Texas, speaking on May 31, emphasized that point. He said: "We have preached freedom but patted the foes of freedom on the back. We have accorded our friendship to leaders of other governments who have stood in those lands for what we oppose at home. We have trafficked in expediency and sold ourselves down the river for doing so."

An editorial in *America*, May 24, sanely advised: "Prudence, wisdom and plain common sense dictate that we keep our heads. Our task now is to resolve the tensions that have built up against us. Angry isolationism will not stop the inroads of Communism, nor will it in any manner serve our own national interests. We must rather dedicate ourselves to the hard but constructive work of winning the confidence and the respect of the peoples of Latin America."

The Monroe Doctrine

The crisis arising from the tour of Mr. Nixon has its roots away back in history. Here the Monroe Doctrine comes into play. The date of its proclamation on December 2, 1823. The Monroe Doctrine in simple terms means that America is for Americans. It holds that an attempt by foreign nations to reconquer territory will be considered an unfriendly act. One would think that the new nations would have received it with joy.

Why has it met with severe criticism? It was a unilateral proclamation made without consulting the new nations. As they grew in strength, they resented the protection and paternalism implied.

On the other hand, the United States continued to expand. Texas had won independence from Mexico and annexation was proposed. This led to Mexico declaring war. The result was the loss of one-third of Mexican territory. Worse than the loss of land was the superior attitude of our people toward a nation which had many internal problems to face.

In 1897, rebellion was growing in Cuba. Spain was willing to concede autonomy. Our interests sided with the rebels. Public sentiment and then the sinking of the *Maine* in Havana harbor pushed us into war. At the end, the United States had the Philippines, Guam, Puerto Rico as new possessions, and Cuba was held for several years.

Under President Theodore Roosevelt, what was known as the "Roosevelt Corollary" to the Monroe Doctrine came into play. This allowed intervention on the part of the United States for almost every reason.

President Wilson blundered in his intervention in Mexico in seeking to overthrow Huerta. Our warships blockaded the coast of Mexico and our troops were landed at Vera Cruz. Later on we violated sovereignty by sending Pershing across the border.

In the term of President Coolidge another policy

called "Dollar Diplomacy" came to pass. This policy meant "the backing up of every dollar left the country, with protection and force if necessary."

As one Latin American observer stated before World War II: "The notorious mediocrity of United States diplomatic officials serving in foreign lands, or at least their consistent failure to orient themselves usefully to their surroundings, has also been a major obstacle in the way of obtaining genuine good relations with Latin America."

The same observer continued: "Politically, the New Deal has made a signal failure of trying to deal with the Latin American mind and temper. It has used wrong methods, wrong slogans, wrong men. Its foreign-war policy, including support of Soviet Russia, has excited criticism and distrust rather than confidence."

The sudden interest manifested by our government in 1940 toward the Latin nations was understood to be far more for our own protection than for safeguarding them. The Latins have long memories. For over a hundred years they have distrusted and feared both "Yankee imperialism" and "dollar diplomacy." It is ninety years since a foreign army invaded their soil. Since 1896 the United States has intervened in Mexico twice; once in Costa Rica; once in Colombia; twice in Venezuela; six times in Nicaragua; five times in Panama; and five times in Honduras. Intervention in Haiti is another sad story.

In 1958 the United States is closely allied with Spain in the establishment of military bases. But during the late Spanish civil war, our administration as well as a great part of the press favored the Red side. Our Latin Americans supported the cause of France. Despite our current policy, the memory of our former treatment of Spain is still vivid.

Certainly the people of Latin America smiled when we tried to bolster our "Good Neighbor" policy by offering them \$500 million for much-needed defense and other projects. The money was useful; but this is not the way to buy prestige and respect.

After the fall of France in 1940, fears began to arise over the possible threat by the Nazis to occupy territory close to, or actually within, Latin American countries. The United States was alert to this threat. Soon we were concerned with the quest for new sources of strategic materials since former sources were now cut off. Closer

bonds of friendship were eagerly sought. One writer noted that "Adolph Hitler should be credited with the new era in inter-American relations, since he was more responsible than anyone else for alerting us to the fact that we do not live in a world broken up into neat little compartments in which each nation lives within itself."

Mr. Nixon would resent being compared to Hitler. But there is plenty of evidence to show that his tour has awakened the people of the United States to realize that relations are not too friendly and that positive action is needed to remedy the problems which injure harmony.

Another fact to face is that racial discrimination in the United States has been played up in all parts of Latin America, not only by the Communists but by leaders who have Negro and Indian blood in their veins. Tad Szulcs, in an article written at Caracas and published in the *New York Times*, May 25, stated: "Another sensitive area for the United States in South America is racial discrimination and Communists are playing it up for all it is worth on this continent of racial admixtures, color sensitivities and blood prides. The events at Little Rock, Ark., last year, set back the cause of the United States by a good many years in the estimate of persons who specialize in such matters."

In his excellent book, *An Introduction to Hispanic America*, Richard Pattee has high praise for the contribution of the Negro. He writes: "The Negro became an integral part of Hispanic-American life. His place ceased to be that of an onlooker or spectator. He joined in the construction of the new nationalities in this hemisphere and grew up with them. The liberality of the Spanish and Portuguese institutions guaranteed the Negro a relatively large place in the life of the community. It has also permitted him to make a contribution of no mean proportion to the forging of an Hispanic-American culture."

Military Intervention

Among the press comments from Latin America touching the Nixon tour the following will show that fear of "Yankee imperialism" is not dead. *El Mundo* of Caracas, Venezuela, asked: "In the sending of United States troops to the Caribbean, 'is Washington returning to the times when battleships and marines sealed the lips of national independence in order to collect Wall Street debts?'" From Bogota, Colombia, *El Independ-*

iente warned: "And on the other hand, the menacing and spectacular mobilization of North American troops transported by air to bases near Venezuela will constitute motive for new resentment among Latin peoples, among whom this demonstration of force will produce indignation."

The *Jornal do Brasil* stated: "We regret to add our protest to that of all free minds in Latin America against the measures taken by the American Government which are reportedly the inspiration of President Eisenhower. The movement of troops is sadly remindful of the period when marines constituted the real power in the Caribbean and South America. The present action is an unimaginative, tactless measure whereby the Department of State collaborated with Khrushchev to create anti-American sentiment." The leftist *Prensa Libre*, Guatemala, minced no words: "The sending of troops was Washington's most unfortunate action. It has all the earmarks of an intimidatory act, reminding us of the intervention of marines in Nicaragua."

In an editorial on May 18, 1958, the *New York Times* said: "The last three weeks are likely to have a more profound effect on United States relations with Latin America than anything that has happened since the Good Neighbor policy was hammered out in the Nineteen Twenties and Nineteen Thirties. . . . The one feature of the whole trip that can harm American relations with Latin America was the sending of American marines to the Caribbean by President Eisenhower. American marines have been the symbol of 'Yankee imperialism' in Latin American history. Everyone in North and South America thought that the marines had been used for the last time. The resurrection of this unhappy ghost of the past is going to take a great deal of patient and skillful diplomacy to live down."

"Even in Catholic countries the work at the (baptismal) font is not complete. There is no 'amen' in the formula of Baptism. Each Christian generation has to be re-evangelized; otherwise the Faith lapses into superstition.

"It has sometimes been the mistake of Catholic countries to believe that Faith, so to speak, rolls along on its own wheels, that children suck in the Faith with their mothers' milk and never need instruction. The result is disaster.

"If that is true of Christian communities,

Mutual Understanding

And so the great challenge to revive our "Good Neighbor" policy lies before us. Certainly our people should be better informed about the twenty republics to the south. These also must learn about our nation and the peace we sincerely desire with all nations worthy of sincere peace. On our part, all traces of a superior attitude must be dropped in official, industrial and, we add, in tourist circles.

Back in 1942, an observer, Henry W. Kelly, said: "People in the United States and in the Latin American countries are completely ignorant of each other's way of life, or, at best, they labor under woeful misconceptions. The factors that work against mutual understanding are formidable: distances, poor communications, racial disparities, language, dissimilar backgrounds, political evolutions, economic interests and religious, psychological and temperamental differences.

"These diversities will not be entirely eliminated. We can only hope to round off the rough edges so that mutual knowledge will make possible satisfactory agreements."

We have done great things for the Latin American which, I believe, are sincerely appreciated by them. One cannot dismiss the fact that the \$8.5 billion which we have invested in their various economies has worked for their benefit to a high degree. I have witnessed these benefits in Venezuela and other nations.

Despite the current agitation, much of it springing from Communist sources, there is still a fundamental reservoir of friendship toward the United States. We are pledged to mutual defense. Let us reform our policy wherever necessary and make every effort to cultivate and spread a true understanding and just tolerance between all the Americas.

what is the need of de-Christianized communities?

"There is a tide in the affairs of once-Catholic countries which can sweep the people away beyond all chance of regaining their ancient foothold. They can travel so far away from Christian principles that perhaps never again will you have the chance to tell them in language they understand, in ideas that bear any relevance to what they think, the truth they need." (Archbishop O'Hara, Apostolic Delegate to Great Britain, in the *Sunday Examiner*, Hong Kong)

Warder's Review

Germany, Poland and the Faith

THE RE-UNIFICATION of Germany, one of the many indispensable steps toward world peace, is confronted with two formidable obstacles. In the first place, there is the extremely remote prospect of Soviet cooperation in the reunion of the two zones of Germany under the Federal Republic because this would mean the loss of a sizeable portion of Russia's ill-gotten European empire.

The second obstacle, even more deep-seated, concerns the satisfactory disposition of those territories in the East of Germany which were provisionally ceded to Poland at the end of World War II by the Allies. This settlement has never been ratified by a German peace treaty. Hence those Germans who were expelled from their homelands in these disputed territories retain the fervent hope that, eventually when the future Germany is settled, they may be allowed to return. On the other hand, the Poles are firm in their resolve not to agree to the return of these lands to Germany. What is more, they continue to harbor a bitter resentment toward the Germans as a result of Nazi barbarities during World War II. This resentment was vented upon the expellees in the form of unspeakable cruelties in 1945. It remains unabated to this day.

Is there no way to break this impasse? Robert Nowell, writing in *The Catholic Herald* of London, October 31, thinks there is. In his review of *Poland and Germany*, a book by Jędrzej Giertych giving the Polish view on the Oder-Neisse line, Mr. Nowell writes:

"There is one great hope: that Germany, divided by the Reformation, devastated by the Thirty Years' War, and finally united under the Protestant and militantly nationalist leadership of Prussia, may at last find peace and her true mission in becoming one of the great Catholic nations of Europe; not that a Catholic nation is incapable of doing wrong, but at least it is aware when it commits a crime that it is wrong."

The dissipation of the historic enmity between Germany and her Western neighbor, France, recently begun under the leadership of Germany's Catholic Chancellor and France's Catholic Premier, may insinuate the pattern for peace in Eastern Europe also.

"Contemporary Christs"

IF WE ARE TO TAKE a current Milwaukee news report at face value, we may soon find our churches adorned with images of Christ attired in the latest gray flannel suit by Hart, Schaffner & Marx—or perhaps in a soiled smock and beret—flanked by an "artist's" conception of Our Lady in a fetching sack dress or chemise direct from Paris!

All this, of course, with the straightfaced argument, that visual art, like all modes of communication, must speak to modern Catholics in a "modern idiom" if they are to assist in teaching faith, hope and charity!

In fact, as Fr. E. M. Catich told delegates to the National Catholic Educational Press Conference in Milwaukee last week: "We must fashion a Christ Who will be no stranger to our culture and Who will appear to be living and sharing our lives."

He told his open-mouthed listeners that pictures of Christ depicting Him "gowned, bearded and wearing long, marcelled tresses" are "strangers to our age, if not to all ages."

"Should we be ashamed of our clothing and people?" he asked. "Is it wrong to see Christ in each other? Is our art intended for Christians nineteen hundred years dead, or is it to be a devotional aid for people now living? Ought we to show Christ and the Apostles in long bathrobes and curtain drapes?"

Fr. Catich said he had been told by teachers of young children that they do not want to be like the Christ Jesus shown in paintings Who "with His blue dress, dainty features and flaxen curls definitely was a sissy."

"Seemingly," he added, "we are not content to leave bad enough alone: we must make it worse by carrying the feminizing process of Christ the man to Christ the child and infant. . . ."

* * * *

There are, of course, certain points among those made by Fr. Catich which must be conceded, though the manner in which he made national headlines—with his dictum that Christ "be given a shave and a haircut and put into long pants"—

must have sounded uncouth, if not barbaric, in the ears of sensitive Christians!

To be sure, much that has passed for Christian art during recent generations has been anything but Christian in concept or execution. Certainly the criticism has been fully justified that men of indifferent faith and piety—or of no faith and piety whatever!—have intruded into the sacred precincts of Christian art without proper leave or hindrance,—either for paltry profit or popular prestige. An age whose aesthetic ideals and tastes are illustrated by the roster of its movie idols and the checkered characters who parade across the front pages of our daily press could scarcely be expected to produce genuine artists or art of value—an observation tragically confirmed by the generality of mass-produced statues, pictures, and devotional objects found in many of our homes, schools and churches.

While we therefore agree with some of the criticisms voiced by Fr. Catich—and by many competent and dedicated Catholic artists for more than fifty years before his time!—we believe that many of the remedies proposed by the so-called “contemporary” schools of art miss the mark by a mile. Indeed, we are convinced that, far from correcting the evils criticized, many of the new proposals have their roots in the selfsame un-Christian soil from which have sprung the stark realism, the sensualism, the crass worldliness of so much that passes for Christian art today.

Take, for example, the proposal to “fashion a Christ Who will be no stranger to our culture”: Will anyone claim that the naive expedient of draping a statue of Christ, or His Blessed Mother, or one of His apostles in modern clothing make these images more conducive to genuine devotion to the Persons these “contemporary” images are supposed to represent? Will they not, on the contrary, reduce the real image of Christ or His saints to a level with Tom, Dick and Harry down the street, or perhaps a cut below the contemporary tinsel heroes and heroines of the TV and movie screens or the sports pages and social columns of the daily press?

Christ and the Apostles were real persons, as were the Christian heroes and heroines down through the ages. Christ was not—as so many liberals and rationalists and modernists have vainly tried to prove—a product of “Christological legends” or the manufactured “apotheosis” of some quite ordinary Jewish teacher or well-

meaning reformer. He was a historic personage living in a definite time in history, in a definite geographical area and in a definite social milieu. To describe the ordinary dress of Christ and His Palestinian contemporaries as “long bathrobes and curtain drapes,” to insist that modern art must pretend that Christ or His Blessed Mother were products of twentieth-century America and must be dressed accordingly, is to make a liar of art, to make a travesty of sacred history, to confuse catechetical instruction by reducing Christ and the saints to mere figments of our subjective imagination. After all, no one with any sense of history would ever suggest that, in order to make history “more real” or “more meaningful” or “more living,” we substitute twentieth-century GI uniforms for the breastplates, helmets and shields of the ancient Roman legionnaires or, for that matter, a Fifth Avenue Homberg for the laurel wreath! To pervert history this way and to misuse sacred art can have one result: It will further confuse rather than clarify people’s minds; it will weaken rather than strengthen their piety, and shake rather than support established religious convictions.

Surely, with perhaps few exceptions, Catholic artists would not deliberately intend any of these things. Indeed, many of them are undoubtedly prompted by the best of motives. Their hearts are sound. But, to judge by the increasingly rising tide of “modern” art productions emanating in particular from our Catholic secondary schools, many well-meaning Catholic artists and art instructors have been unwittingly captivated by the worst features of contemporary secular art which—despite some admirable advances in methods and techniques—is, after all, only a mirror and by-product of the crude materialism, hedonism, and pagan libertinism dominating the present era in ALL fields of social culture. To label this sort of thing “Christian” does not make it so. In point of fact, when Christians lend themselves to the uncritical promotion of so much decadence and anarchy masking under the glittering guise of “contemporary Christian art” they are—however unwittingly—helping to promote the systematic dissolution of the remnants of Christian culture that began with the concerted onslaught of Liberalism and is fast approaching its tragic denouement in atheistic Communism.

With far greater justification than to some of the shoddy art of the past, Fr. Catich’s impassioned rhetoric might rather be applied to this

"contemporary" perversion of sacred art. In his own words:

"The damage to young impressionable minds fed on such poisonous visual theology must be enormous. . . . We must repair some of the damage made by these deplorable images by reorientating our young artists and youthful audiences to the correct representation of sacred subjects."

The Wanderer, Nov. 26

Conquest by Semantic Sabotage

IN 1937, POPE PIUS XI asked a searching question about Communism: "How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, we ask, that such a system could spread so rapidly in all parts of the world?" The Holy Father answered his own question in these words: "The explanation lies in the fact that too few have been able to grasp the nature of Communism."

Twenty-one years later, an additional 750,000,000 human beings have been locked behind the iron curtain. Yet, it is still true that too few people understand what Communism is. J. Edgar Hoover says that this is because the Communists are, as he puts it in his new book, "Masters of Deceit."

One of the chief reasons why many Americans fail to recognize the Communist line is the clever Communist campaign of semantic sabotage. In a remarkable book written in 1948 and called *1984*, the late George Orwell described how language will be the key to total control by the Communists over the minds and actions of their subjects. He predicted that the Communists will invent their own vocabulary, which Orwell called *Newspeak*, and that they will systematically eliminate words from our vocabulary in order to abolish such thoughts as God and liberty. History will be falsified by the Memory Hole. Doubletalk and doublethink will convince members of the Inner Party that black is white and that murder is good.

Here are some current examples of Communist word booby traps:

1. *Tolerant* and *open-minded*. The pro-Communists say Americans should be *tolerant* toward Communism and keep an *open mind* on progress in Russia and China. We should answer that no

religious person can be tolerant and open minded about sin and crime. We should love the sinner but despise sin. The atheistic system in control behind the iron curtain is the most evil crime syndicate in history. The experts on brainwashing who studied the records of the American POWs in Korea have proved that the fetish of an *open mind* about Communism marks the intellectual and spiritual immaturity which breeds collaboration with the enemy.

2. *Rigid* and *flexible*. The pro-Communists argue that our U. S. policy of non-recognition of Red China is too *rigid*; that we should have a *flexible* foreign policy. In truth, if any policy, is too rigid, it is the current U. S. policy of recognition of Soviet Russia (which four earlier American Presidents refused). We should be flexible enough to admit our mistake and withdraw recognition.

3. *Peace* is one of the cleverest semantic shibboleths in the modern Red lexicon. To the Communist apparatus, anything which advances the Communist conquest of the world is a peaceful act. If they take a gun, they take a peaceful gun, containing a peaceful bullet, and kill you peacefully. When the Russian tanks rolled into Budapest to butcher and destroy, it was a glorious peace. The Red meaning of *peaceful coexistence* is Communist conquest without war.

4. *Summit conferences*. The first two summit conferences were held with the devil on the pinnacle of the temple and on the top of a high mountain. Succeeding summit conferences at Munich, Yalta and Geneva were disastrous because the Western participants did not have the courage to say, "Begone, Satan, thou shalt not tempt the West."

To discover how far along the road of subversion by semantics we have come, just imagine how quickly any politician would have been defeated who advocated *peaceful coexistence* with Hitler. Just imagine the fate at election time of any politician who had traveled half way across the world for a friendly chat *at the summit* with Hitler, or who said that our policy of not doing business with Hitler was too *rigid*.

Those who are interested in the plain facts of how semantic quackery was and is Red China's secret weapon against her own people and against America should read *The Black Book on Red China* by Edward Hunter. (The Bookmailer, Box

101, Murray Hill Station, N. Y. 16, N. Y. \$2.00) In 172 short pages, this distinguished journalist and author of the term *brainwashing* has deciphered the current Communist code language so anyone can understand it.

The Cardinal Mindszenty Foundation

The Rights of the Dying

OUR SPIRITUAL LEADERS, particularly the late Pope Pius XII, have warned frequently that we must be careful not to lose sight of human values in this age of growing technological achievement. Despite these warnings the process of depersonalization of human relations continues. It touches almost every facet of human life and does not stop until death. In fact, it is in the treatment of the dying we see depersonalization at its worst.

An article in *Newsweek*, October 20, recalls: "In the long ago, most people died in their own homes with only the family to attend them. Today, the modern hospital provides professional care for the patient and relief from pain at life's end. But in this new way of dying, 'death may be robbed of its dignity.'" The article was in-

spired by a poignant statement made by Dr. John J. Farrell, of the University School of Medicine, writing in the *State Medical Journal* of South Carolina. Dr. Farrell is quoted as follows:

"The death beds I see today (in modern hospitals) are not particularly dignified. The family is shoved out into the corridor by the presence of intravenous stands, suction machines, oxygen tanks, and tubes emanating from every natural and several surgically induced orifices. The last words, if the patient has not been comatose for the past forty-eight hours, are lost behind an oxygen mask.

"In our pursuit of the scientific aspects of medicine, the art of medicine has sometimes unjustifiably suffered. . . . Each one of us must strike a balance. . . . We cannot allow culpable ignorance to mask itself in the guise of humanitarianism; but neither can we allow scientific achievement to preclude the right to die with dignity, which is the right of every man."

For Catholics the words of Dr. Farrell have a special relevance. Ministration to the dying embraces the spiritual as well as bodily welfare of the patient, his eternal destiny much more than his temporal lot. Dictates even stronger than tender human sentiment urge Catholics to want to be near their loved ones when God's summons comes.

The social question is the great question of autonomous man—of man without God. First, God was dismissed; then, forgotten; finally, denied. More were now self-appointed gods unto themselves, and as such they had to work out a way of life by which they would provide for themselves and secure their living together in harmony. That formula of social harmony eluded them: they have ended by tearing one another to pieces, and our world is still wet with the blood of that failure. Whom can we call upon to save us from the chaos of these errors, if not upon Christ? . . . When we study this problem in the perspective of history, we see how much earth is crying aloud for the counsels of Heaven!

REV. RICHARD LOMBARDI, S.J.
Towards a New World

To give away has two meanings. It means to part with something of substance; also to reveal, perhaps inadvertently, something damaging. We give tens of billions in foreign aid. But we also reveal ourselves to the recipients as saps, wastrels, and blowhards. The first we can, with some effort, afford. The second loses us the world's respect. That, we cannot afford. With all our riches, it leaves us poor indeed.

RAYMOND MOLEY
Newsweek, December 1

Nature has perfections to show that it is the image of God; and defects to prove that it is only an image. (Pascal)

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

The Church is Not a Debating Society

THE RECENT ANNUAL MEETING of the Catholic Bishops of the United States issued two formal joint statements. The one statement which received the wider publicity and by far the greater number of comments was that dealing with enforced racial segregation. Given comparatively scant coverage in the secular press was the other statement on the authoritative teaching mission of the Church. And yet, of the two messages the second is the more important. And who that understands the breadth and depth of contemporary moral indifference will say that the statement vindicating the Church's teaching authority is not the more timely.

Granted that the racial question is fraught with tension at this very moment, its satisfactory and permanent solution is impossible apart from the moral issues involved. Our Bishops themselves have characterized segregation as a moral issue, and in their role of authoritative teachers on moral matters they have designated it as wrong and sinful. Were it not for the power vested in them to speak with a finality on moral questions, their statement on racial segregation would not be binding. It is morally binding only in the context of the Church's divinely entrusted teaching mission.

Why have our Bishops deemed it necessary at this time to reaffirm the divine origin of the Church's right to teach? Because of "the confusion of modern pluralism." The virus of secularism and distorted notions of liberty have fostered a moral relativism and indifference. Devotees of the "we must live together, let's have no differences" mentality, sometimes regard the Catholic Church as a violator of the peace in our pluralistic society. The Bishops have spoken out in defence of the Church's right to teach and be heard simply because that right is being challenged repeatedly and ever more vigorously.

"It is significant of the temper of our times," says the Bishops' statement, "that only rarely now are undisguised attempts made to contest the right of the Church to proclaim her *dogmatic* truth."

Assuredly, the secularist is not interested in religion enough to bother disagreeing over religious truths. Being completely self-centered instead of theo-centric, he cares only about such matters and issues as impinge on his unbridled freedom. His dictum is simply: No one shall tell me what to do. It is this mentality which "has increasingly tended to acknowledge no objective standard" (of moral conduct), and which challenges the Church's teaching competency today. Specifically the Church's right to publicly preach her concepts has been questioned in our pluralistic society on such subjects as the holiness and indissolubility of marriage, contraception, certain practices and policies in child adoption, religious education, etc. "The list could well be extended, for there are many areas in which the stand of the Church is contested and her right to legislate for the conscience of her children is denied."

How important is the Church's freedom to teach? To the Church herself this freedom is related to her very existence: "...life for the Church is dependent on her freedom to teach." The founders of our Nation considered as inalienable the rights to life, liberty and the pursuit of happiness. "By the very terms of our Constitution, particularly as stressed in the First and Ninth Amendments, those rights are guaranteed not only to citizens as individuals, but also to associations and the religious societies to which they belong." The Church's guaranteed right to liberty and the pursuit of happiness includes before all else her freedom to teach. The mission to teach is a primary one, given to Church by her founder. Hence any abridgement of her right to discharge that mission must be regarded as an attack on her very life and her freedom of action.

But the Church's right to teach must be recognized also for the good of men. "This right is deeply rooted in man's right to know the truths necessary for his salvation." Because the Church's teachings are directly concerned with man's ultimate end, no other right can be anterior to her freedom to teach. "The fact that in our modern

pluralistic society all men are not agreed upon these truths, or, more especially, are not united in recognizing the Church as the voice of God revealing, does not affect the essential nature of the problem."

Our Bishops have re-stated for the benefit of all the extent of the Church's teaching competence: "the total content of the deposit of faith revealed by Jesus Christ through His Apostles, developed and unfolded through the ages under the guidance of the Holy Spirit whose abiding presence was promised by her Divine Master." Further, it is the Church's right "to teach those moral principles which flow from the natural law of God, and which are binding upon all men." Just as the Church has the right to teach dogmatic truth and distinguish it from heresy, so in the field of

human conduct she has the right, nay the duty, to distinguish right from wrong, virtue from sin.

The secularist mentality finds it difficult to grasp the Church's position as authoritative teacher because it regards religion as merely incidental to life. There would be little objection if the Church would refrain from speaking as "one having authority." It is the binding force which Catholic teaching claims for itself which many modern minds find unacceptable. But then, what is the point to religious teaching unless it be binding? The Church's stand on this vital issue is anything but arbitrary. She is impelled to exercise and exert her authority on moral issues because she was so constituted by her Divine Founder. She is a responsible and commissioned teacher, "not a debating society."

The Individual and Society

ONE OF THE MOST intractable problems in social philosophy concerns the relationship of the individual to the group, the conflict of rights and duties which follows from this relationship and the determination of what precisely should be understood by the "common good." Is a man under obligation to lay down his life for the sake of his country? To what extent is alms-giving a matter of justice rather than charity? May the State claim and enforce the ultimate sanction of capital punishment? What are the limits of censorship and prohibition? May the State impose restrictions on profits in industry and commerce? Are there just limits beyond which the State must not go in exacting tribute from its members in the form of rates and taxes? Briefly, as Herbert Spencer put it: "Are the rights of the community universally valid against the individual, or has the individual some rights which are valid against the State?" These and a multitude of similar questions depend for their answer on the way in which we conceive the relationship of the individual to the community. Catholic tradition, even before the growth of the totalitarian States, has emphasized the rights of the human person, and has made them the criterion of just law and the justice of those claims which are sometimes made on the individual by the community.

It is true that the State exists for man and not man for the State, but the principle is not always expressed with sufficient care. Father Doherty, an American priest of the Archdiocese of St. Paul, in his recently published short study¹) (which was apparently completed before the outbreak of the last war), notes that such a well-known expert as Professor Maurice De Wulf, in his important little book, *Philosophy and Civilization in the Middle Ages*, fails in a number of cases to make a proper distinction between man as man, and man as citizen. The Louvain professor states the principle that "the State exists only for the good of the citizens, or, obversely, that it is not the citizen who exists for the good of the State (p. 222)," and he shows that this principle is closely linked with the whole scholastic philosophy. It is based on sound ethical considerations, and on metaphysical grounds as well. Destiny is always a personal thing. The group has no real personality and therefore no destiny. A difficulty arises, however, from the teaching of St. Thomas, who states, apparently as a universal principle, that the whole is greater than the part, and that the good of the many is "more divine" than the good of the one, and is therefore to be preferred to the good of the one.

¹ *The Relation of the Individual to Society in the Light of Christian Principle as Expounded by the Angelic Doctor*, by Richard T. Doherty (large 8 vo., pp. xi+84. Rome Catholic Book Agency, 1957).

With deceptive simplicity Father Doherty goes to the heart of the problem. St. Thomas maintains, it is true, in numerous passages that the good of the whole is to be preferred to the good of the part, and that the common good is of more importance and more desirable than the individual good. But this does not mean that the individual exists for the sake of the group. The solution to the problem depends on an understanding of the relationship which is established between the community and the individual when any particular group comes into existence. The relationship of the individual to the group is a relationship based on what St. Thomas calls a unity of order—*unitas ordinis*—directed to a common end or purpose. The common good of the group consists in the achievement of this common purpose and, in so far as the individual is a member of the group, his individual good within these limits is subordinate to, and is in fact realized by, the achievement of the good of the whole.

But this unity of order is not by any means an "organic unity" in the tradition of Gierke and the Hegelian philosophers. It does not absorb all the activities of the individuals who compose it. These individuals have other fields of activity; liberties and rights which are not subject to the claims of the particular group. The same individual may, for example, be a member of a family, a political party or a church association, while remaining a citizen of the country which has possibly undertaken international responsibilities as a member of a treaty organization. He is, first and foremost a member of the human race, endowed with a supernatural destiny. Within each group the good of the individual is subordinated to, and attained in, the common good, but this common good is limited to the end or

purpose for which the particular group is established. It is possible, though not always easy, to show a hierarchy of values in the ends or purposes of the different groups, and so a scale of values in the "common good." St. Thomas has laid down in the *Summa Theologica* a list of essential human rights which would follow inevitably from the first fundamental precept of the natural law. These are, broadly speaking, the right which each individual has to preserve his life, to marry, to rear and educate a family, to develop his intellect, to be instructed, to know the truth and to live in society. (S. T. 1a, 2a, 2.94, art 2) Yet even some of these rights are subordinate to the rights of the community. Thus St. Thomas justifies the right of the State to inflict the death penalty, and to deprive the individual of the supreme physical good, if this is done for the sake of the spiritual good of the many. The right to exercise censorship and to prohibit obscene publications is based on the same principles. The common good, in fact, as Maritain has shown, is the good of the whole which flows back to its parts. As the Principal of the University at Aberdeen has well said: "To hold the balance between these two—it is here that the great art of government lies. In its exercise it should be remembered that liberty generally, that is, the absence of vexatious restrictions, registration, and card-indexing, may be itself one of the most important rights to be protected. The open field for mind and character may well be a necessity condition of well-being, both for the individual and for the common weal."²) Father Doherty's short publication goes a long way in helping to clarify the principles on which these important decisions of government must be made.

The Bishop of Salford³)

The more we read of the material that is being written farther away from personal relationships and personal ambitions, the more it is clear that the genesis of our present difficulties and of a cold war that has outlasted any war in which we have been engaged is to be found in the errors and betrayals during the World War II period.

GEORGE SOKOLSKY

St. Louis *Globe Democrat*, Dec. 8

A tribunal, which is collecting information on the life and work of Mgr. Alphonsus Ariens, Dutch trade union champion who died thirty years ago, as a prelude to his possible beatification, consists of a Chinese Bishop as chairman, two priests and two laymen. The tribunal is sitting at Maarsse, Holland.

²) *The Discipline of Virtue* by Sir Thomas Murray Taylor, the twenty-sixth Riddell Memorial Lecture, Oxford U. Press, 1954.

³ *The Tablet*, London, August 2, 1958.

SOCIAL REVIEW

East Germany's Communist Youth

EAST GERMANY'S COMMUNIST PARTY claims to have enrolled in its youth organization—the Young Pioneers—1,230,000 children between the ages of six and fourteen years. This is seventy-two per cent of the children in that age range in the Soviet Zone.

One method of recruitment has been through the inducement of summer camps, of which the State has a monopoly. Petitions by the Catholic and Lutheran Churches to be allowed to open camps of their own have been refused. The Communists use their children's camps as propaganda schools. The children learn Communist ideas, study the world situation through Communist eyes and are encouraged to repudiate religion. There are no Sunday religious services in the camps.

On the other hand, there is anti-religious instruction. In a camp at Potsdam children took pledges to persuade other children to attend the atheistical "youth dedication" ceremonies which the Communists have substituted for the sacrament of Confirmation. The Communists strengthen their hold on the young at a later stage in their life by restricting entry to high school or college almost entirely to members of their youth organization.

Arab Refugees

THERE IS ABSOLUTELY no possibility for peace in the Middle East until a just solution is found for the plight of close to one million Palestine refugees," a prelate reported to Bishops attending the annual meeting of the U. S. Hierarchy.

Msgr. Peter P. Tuohy, president of the Pontifical Mission for Palestine, said that there are now 963,958 refugees, victims of the Arab-Israeli war of 1948, on the list of the United Nations Relief and Works Agency for Palestine Refugees. He added that this number is an increase of 30,000 over the total of June, 1957. The prelate, who is also national secretary of the Catholic Near East Welfare Association, explained that the increase is principally due to the natural growth of the refugee population. He noted that some refugees with meager resources a few years past are now in need of housing, food, clothing and medical care.

"The refugees are convinced," Msgr. Tuohy stated, "that a grave injustice has been done to

them by the United Nations and are bitter over the fact that nothing has been done to implement the U.N. resolution of 1948 that they have a legal right to return to their old homes in what is now Israel, or receive compensation for their losses."

The Pontifical Mission president said that "practically every refugee can recite word for word the text of the U.N. resolution," which reads as follows:

"The General Assembly . . . resolves that the refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return, and for the loss of or damage to property which under principles of international law, or in equity, should be made good by the governments or authorities responsible."

Msgr. Tuohy asserted that the Pontifical Mission for Palestine has given \$34 million in aid in the first ten years of exile for the Palestine refugees.

"The next twelve months will be critical ones," he stated, "and unless the free world looks upon this tragic problem with compassion and justice, Soviet Russia and the Communists will make further progress in their active attempts to bring the entire Middle East behind the Iron Curtain."

Some of the assistance given up to April 1, 1958, by the Pontifical Mission, Msgr. Tuohy stated, included the following:

- \$5,700,000 in gratuitous services rendered to the refugees by the Palestine Mission staff.

- 273 social welfare centers—clothing, food, medicine and service—conducted and financed by the mission.

- 34,500 refugee children educated by the mission.

- 343 schools serving the educational program of the mission.

University for Atheism

RUSSIA HAS MADE a new major move in its struggle against religion. It has opened at Ashkhabad, in Turkmenistan, a university for the teaching of atheism. The course lasts six months and consists of sixty lectures on all aspects of materialist philosophy and the "mythologies" of religion.

The opening of the university was announced by the official Tass news agency, which states that the opening lecture was on "Marxism, Leninism and ways of overcoming religion." Those who take the course will become leaders of militant atheism, which the government hopes will have a renewal of life and become active all over Russia.

The fact that the State has considered it necessary to open the university is a tacit admission of atheism's failure as a philosophy for the people. For forty-one years Russia's militant godless have been trying to crush "the remnants" of religion—remnants left after the massacre of countless thousands of believers and the suppression of the churches. This long campaign has not succeeded, as the Soviet authorities openly admit, and even the substitution of the velvet glove for the steel fist (the use of scientific argument in place of the gun or bayonet), a policy adopted in more recent years, has proved as profitless.

The State lost ground heavily when, during the war and under pressure from the West, it allowed the Orthodox Church to come out again into the open and even used it when occasion required. Hidden forms of intimidation are still being used to keep workers away from church, but even here the authorities are meeting with strong resistance.

Now the policy, as defined by *Pravda*, is to avoid the ridicule of religion and instead to "explain to believers patiently and in a friendly way the anti-scientific character of religion."

Tax Relief and Private Schools

IN HIS COLUMN IN *The Kansas City-St. Joseph Register* of November 28, Paul H. Hallett summarizes a plan for tax relief in favor of those attending non-public educational institutions. The plan in question is given in detail by Rev. Virgil C. Blum, S.J., in his recently published book, *Freedom of Choice in Education*, (Macmillan, N. Y., \$3.95)

Father Blum's plan is for a government subsidy or tax rebate to parents or students to enable them to pay in part tuition at the private school of their choice. Without such a subsidy, students attending independent schools are disadvantaged in their constitutional rights.

Father Blum's name is most frequently associated with this plan, but it is not original with him. In fact one of the great merits of this book is its wealth of quotations from educational leaders of

all beliefs, or none, in favor of some form of this plan.

More than a score of bills have been introduced into Congress providing for a tax credit for tuition and fees paid to public or private institutions. Its principle has long been in use in educational aid programs, e.g., the GI Bill of Rights.

Father Blum gives important reasons why we should support some form of the educational certificate or tax credit plan:

1) It would insure freedom of education by offsetting to some degree the favored position now occupied by the state-supported school;

2) It would enable parents of gifted children to select high quality schools, many of them private with high tuition rates;

3) It would remove the penalties, in practice existing under the present system, on parents who wish a God-centered education for their children, and enable the government to achieve true neutrality between religious and non-religious education;

4) The certificate or tax credit plan would, through the introduction of competition in education, bring about an improvement of educational quality;

This educational competition should have the effect of discouraging waste, almost inevitable when one school system has a monopoly of state patronage;

Father Blum estimates that if by 1970 the parents of fifty per cent of our students could exercise true freedom of choice in education the taxpayer would be saved almost half a billion dollars yearly;

5) The certificate or tax credit plan would enable independent colleges to raise their tuition to something approximating the cost of education and thus be better able to fulfill their essential function in our republic.

The Milwaukee Jesuit points out that, to a degree little realized, private higher education is already subsidized, and not intelligently so. Gifts to colleges are sums withdrawn from taxable income, which means in effect, that the public is the real donor of much (often most) of the gift.

Many such gifts are made, by both corporations and private individuals, but the pity of it is that they so often go to a few favored wealthy colleges. Father Blum's plan would give the less favored college some of the advantages now enjoyed by the wealthier ones.

Freedom of Choice in Education may be, in the literary sense, an epoch-making book. It deserves careful study.

Cause of Father Lukas Etlin

A BENEDICTINE PRIEST, well-known to Catholics in the Midwest, especially those of German extraction, in the early decades of this century, is being considered as a candidate for the dignity of the Church's altar. The Sacred Congregation of Rites in Rome has granted permission for the introduction of the cause of Father Lukas Etlin, O.S.B., into the Diocesan Tribunal of Kansas City-St. Joseph, as the first step toward possible beatification of this monk of Conception Abbey, Conception, Missouri.

The Rev. Lambert Dunne, O.S.B., secretary of the Abbot Primate, was named postulator of the cause in Rome. The Rev. Louis Meyer, O.S.B., of Conception Abbey has been selected as Vice Postulator of the cause outside the city of Rome. The latter has been studying the life of Father Lukas and collecting material preparatory to its introduction in the Tribunal of Kansas City-St. Joseph.

The late Cardinal Faulhaber of Munich and the late Cardinal Ehrle of Rome were among prominent European prelates who consistently urged that action be taken toward the introduction of the cause of Father Lukas. Seminary rectors, religious superiors and monasteries and convents, as well as hundreds of priests who benefited from the great work of charity conducted by Father Lukas in behalf of impoverished religious institutions and seminaries in Central Europe after the First World War joined their voices in a similar petition.

Father Lukas was born in Sarnen, Canton Obwalden, Switzerland, on February 25, 1864. After completing his studies at the Benedictine College of Engelberg, in the same canton, he came to America in 1886 as a candidate for Conception Abbey, founded some years previously by the monks of Engelberg. He made his first vows on November 13, 1887, and was ordained to the priesthood on August 15, 1897. In March of the following year he was appointed chaplain to the Benedictine Sisters of Perpetual Adoration at Clyde, a post which he held until his death on December 16, 1927.

Father Lukas was a living example of the Benedictine motto "*Ora et Labora*"—"Pray and Work." As a man of prayer, imbued with a deep love of God and of neighbor, characterized especially by great devotion to Our Lord in the Blessed Sacrament and a tender love for the Blessed Mother,

he did not hesitate to use his talents in an active manner as well. An American prelate said that to him he was a most remarkable example of a combination of the active and contemplative life.

Besides directing the spiritual life of the Sisters, Father Lukas contributed much toward the material upbuilding of the community. The Adoration Chapel, conceded to be outstanding for the beauty of its architectural design and interior decoration, stands as a memorial to his artistic talent and his zeal for God's service. In 1904 he initiated the magazine *Tabernacle and Purgatory*, which was published both in English and in German under his direction.

After the First World War, he directed a gigantic work of charity in behalf of seminaries, monasteries, convents, and orphanages in Germany, Austria and other European countries.

Nor did he overlook the needs of missionaries in foreign lands. With the co-operation of the sisters and with the generous contributions of the readers of the magazine and of others, this charity literally saved numerous seminaries and convents from financial ruin and dissolution, and enabled hundreds of students to reach their goal to the priesthood. Among the latter, some became Bishops and superiors of religious orders. Two are at present members of the College of Cardinals, Cardinal Aloys Stepinac of Zagreb, and Cardinal Joseph Wendel of Munich, Germany.

The life and activity of this Benedictine monk and priest ended suddenly with a fatal auto accident on December 16, 1927. The vitality of his spirit continues and so does the desire for his beatification. The preliminary or preparatory process will be introduced and be under the supervision of Bishop John P. Cody. It will consist: 1) In gathering the writings of Father Lukas; 2) in testimony for the reputation for holiness of life, of his virtues generally, of miracles claimed to have been wrought at his invocation; and 3) in testimony that no public cult has been bestowed on him.

Later these acts of the preliminary process, if deemed worthy, will be forwarded to the Sacred Congregation of Rites, which will again review the three considerations above and decide whether the cause is to be recommended to the Supreme Pontiff for the institution of the Apostolic process.

The most powerful of secular motives is vanity, personal, racial or class. We all dislike being looked down on and it is the reaction against an ascendancy which is the real dynamic of most religious controversies. (Sir Arnold Lunn, *Southern Cross*, June 11)

HISTORICAL STUDIES AND NOTES

STATISTICAL ACCOUNTS OF MEMBERSHIP OF GERMAN CATHOLICS IN AMERICA

1869

IN 1869 THE JESUIT FATHER Ernst Anton Reiter published the first census of German Catholics in America in his *Schematismus der katholischen deutschen Geistlichkeit in den Vereinigten Staaten Nord-Amerikas; Statistik aller deutschen Missions-pfarreinen, Stationen und Schulen und Wegweiser für katholische deutsche Einwanderer*. (New York, 1869, pp. 251) The statistics, he writes, "are intended to give a clear and correct survey of all German Catholic parishes, mission stations and schools in the United States. They should serve the purpose of encouraging and stimulating all German priests and lay people in the new country, and should rouse zealous priests in the old fatherland to aid their compatriots who are scattered over the immense territory of the United States, thousands, nay, hundreds of thousands of whom, for want of priests who speak German, fall away from the Church to join Protestant sects or, what is worse, become infidels. Experience teaches that even in places where there are English Catholic churches but no German-speaking priests, German Catholics will become indifferent to the Church within a short time and in due course will be even worse than Protestants and pagans."

The information about priests and congregations was obtained by Father Reiter by "sending out to German priests in every state of the Union questionnaires, many of which had to be sent out repeatedly, by advertising in the ten German Catholic weeklies and by personal appeals to priests who might have felt annoyed. As many as *seven thousand* questionnaires were sent out, partly through insertion into the weeklies and partly in personal letters sent through the mail. All this was done to obtain complete and correct data which are demanded by a statistical survey. If, despite this labor, there are now and then to be found gaps or incorrect details, these defects must be attributed to those persons who refused to fill out the questionnaires. Happily others, minding the lesson of the importunate friend of the Gospel, responded in the last hour." Father Reiter writes that, as far as he was concerned, he can confidently state "that he did and obtained what possibly could be done and obtained. How-

ever, should one or the other priest have reason to complain about inaccuracies in the data concerning himself or his parish, I would welcome such grievances, if they should become the incentive to forward correct and complete data."

Of course, the compilation of this work consumed much time and entailed great labor. "Time and again the thought struck me: If I had foreseen how much labor, time and work the compilation of the book would demand, I would never have undertaken to write it." The author is indebted to many persons who encouraged him to persevere in his endeavor. "Special thanks are due to the Rev. Father Peter Francis Frischbier, C.S.S.R., in New York, for his gracious and valuable cooperation; likewise to P. Edward Hipelius, O.S.B., in Marystown, Elk County, Pa., to the Rev. Fathers Henry Muehlsiepen, Vicar General of St. Louis, Mo., Christian Wapelhorst, doctor of theology and professor in the episcopal seminary near Milwaukee, the Rev. Mother Superior Carolina Fries of the Notre Dame Sisters in Milwaukee and to his diligent assistant, Father Francis Xavier Nopper, of the Society of Jesus, in Boston."

Among the names of priests are found Dutch, French, Polish, Bohemian and Slavic names. Most of the priests with Dutch names were natives of Germany; those with French names were natives of Alsace-Lorraine; those with Polish, Bohemian and Slavic names were natives of the German Empire and most of them gave their consent to be classified as German priests. Finally a few priests with English and Irish names are listed. They were members of the Benedictine Order or the Congregation of the Redemptorists, who mastered the German language and were laboring in German congregations. On the other hand, a number of German priests had charge of congregations entirely English or Irish. The Polish, Bohemian and Slavic priests listed worked in German congregations, being able to speak the German language. At that time only a few of their respective nationalities had been formed.

"The number of school children tabulated for every diocese and for the entire Union bears reference only to children of parochial schools from

which information could be obtained. It surely will be gratifying news to the priests of this country as well as those of the fatherland to find in the present book of *Schematismus* that with rare exceptions every German Catholic Church is connected with a German Catholic school. Even non-German Archbishops and Bishops of America, f.i., the Ordinaries of Baltimore and Cincinnati, felt bound to state repeatedly and publicly that in regard to Catholic schools the Germans are leading in this country and deserve great credit. In the English *Laity's Almanac and Directory* for 1869 we read on page 151: 'In all German parishes with resident priests in the diocese of Chicago and in almost all missions parish schools have been erected.' Similar remarks are found in the reports of other dioceses on other pages of the directory. Would to God this good example would find greater and quicker imitation! Thereby the church would deplore the loss of hundreds of thousands fewer apostates.

"Finally, I may mention that the number of Catholics in the United States is always exaggerated in the statistics of the English *Almanac Directory* published by Sadlier. The reason is that there has been no safe basis for reliable estimates. However, in the statistics of this book the number of baptisms supplied by the various pastors furnished the safest basis for eventual estimates. Every single baptism represents a group of sixteen souls and two and one-sixth school children.

"The exaggeration of membership will be shown by comparison of our statistics with those of the *Directory*. Sadlier's *Directory* for 1869 gives a total of 85,000 souls and 96 priests for the diocese of Alton, Illinois. Our statistics record for the diocese of Alton, where the number of German Catholics surpasses by far the total number of Catholics of other nationalities, only 40,600 souls and 78 German priests. Accordingly, the German majority does not even form half of the supposed 85,000 souls. Similar exaggerations will be detected in the comparative statistics of dioceses of German majorities like Cincinnati, Vincennes, Milwaukee and others.

"Our statistics compute a sum total of 3,354,000 Catholics of *all* nationalities for the year 1869. Other statisticians figure higher totals."

This is the summary on practical Catholics. "You may add an exceedingly large number of fallen-away Catholics, mostly immigrants who, after their arrival in America, never or seldom practice their religion. Relying on the judgement

of competent judges and on my own fifteen years' experience, one-half of the foregoing total may be added so that the number of Catholics in this country actually amounts to 5,031,000. However, these additional 1,677,000 nominal Catholics are a total loss to the Church, now as well as later, because nothing is more rare in this country than the conversion of those apostate Catholics either in good health or on their death-bed.

"The scarcity of German-speaking priests had been at first the principal reason for this enormous leakage. Settling far away from a church in the wild woods was another reason. Even settling in an English parish whose priests could not speak German did not always keep the immigrants in the Church. Since such immigrants did not understand the English sermons and could not go to confession in German, many became indifferent. Experience teaches that middle-aged Germans learned sufficient English to do business and work in a factory." They might have been able to keep up an English conversation for a long time, yet never having studied the catechism classes, they did not know the religious terms to understand an English sermon or join in English prayer.

"Loss of the Faith was caused in later years by the influx of German Freethinkers after 1848 and now (in 1869) by secret societies, the so-called Redmen in particular, who by favorable offers of work, customers and by sick and death benefits succeed in gaining ever more members who will become a sure loss to the Church."

"Attendance at public schools causes a leakage among Irish and other nationalities. That things have now changed in Ireland is proved by the Pastoral of Cardinal Cullen of Dublin who threatens parents who send their children to the national public schools with refusal of the sacraments." (Reiter, *op. cit.*, pp. III-VII)

Statistics of the Catholic Church in the U. S. in 1869

Germans		Non-Germans	
Bishops	6		50
Priests	1,160		2,345
Churches	705	Mixed	51
Baptisms	62,392		
School Children	133,322		
Laity			2,309,995
Total 3,354,706 Catholics			

Fifty Christian Brothers taught 3,442 children, while 832 Sisters taught 31,305. The remainder of the German school children were taught by lay

persons. To every baptism of one child corresponded 2.13 or 2 1/6 children in the parochial school, or a group of 16.74 Catholics. Estimating fifteen per cent of the Catholic German population as children between 6-12 years, we will have 156,707 children of school age and only 27,385 German Catholic children who did not attend the parochial school.

Of the 1,160 German priests who labored in 1869 in the United States no more than 39 were natives of America (Baltimore 9, Cincinnati 6, Brooklyn 4, New York and Pittsburgh 3 each, Detroit and Harrisburg 2 each, and one in the dioceses Buffalo, Cleveland, Galveston, Milwaukee, Newark, Philadelphia, Richmond, St. Louis, Vincennes and Wheeling). Fifty-one dioceses of Germany, Austria, Alsace-Lorraine and Switzerland furnished 1,121 German priests.

Finally, Germans published nine weeklies and one monthly, all in German and all Catholic publications.

All these statistical data are printed in Reiter, *op. cit.*, pp. 206-212, 229-233.

1878

In 1877 the German Catholic Weekly *Wahrheits-Freund* of Cincinnati published a series of statistical notes on German Catholics in the United States, which are quoted by *Die Katholischen Missionen* of April, 1878.

The author states that "prior to 1845 immigration from Germany was *very small*." Yet by the year 1845 German Catholics in the state of Ohio had built at least thirty churches. In other states considerable numbers of churches were also constructed. The influx of German Catholic immigrants began to assume notable proportions by the year 1833.

"The total number of Germans living in the United States amounts to about 5,000,000. You should expect to find in America the same proportion of Catholics to Protestants as in Germany, namely, one-third Catholics. Accordingly, there should be 1,800,000 German Catholics. However, an accurate census yielded only a total of 1,237,560 souls." The author explains this disparity by saying that "German emigration, in the greatest part, is derived from densely Protestant or preponderantly Protestant provinces of Germany."

The author presupposes wrongly that the German congregations of America were completely made up of immigrants from Germany. In fact,

native Americans descendants of German immigrants, prior to 1800, are always found among the pioneer settlers. Their number was always comparatively small, so that they are eclipsed by the German immigrants. In the German Catholic congregations in 1877 were found immigrants from Austria, Hungary, Switzerland, Luxemburg, Alsace-Lorraine, Poland and, Bohemia, Croatia, Slovakia and Ireland. Thus German Catholic congregations in America were not comparable to German Catholic congregations in the fatherland.

The count of 1,237,560 includes only practical Catholics only a few of whom were lost to the Church. The author states correctly in the *Wahrheits-Freund*: "The unanimous findings of our researches are gratifying to us. It happens quite seldom that a young German Catholic apostatizes. Neither the false philosophy of the unbelievers, nor the Protestant philosophy, nor the molestations and ridicules of Protestant neighbors can wean them away from their Faith. We ourselves made the observation in the German churches of New York that young workingmen attend early Masses in great numbers. A learned German priest remarked once: 'Our old people never forsake us and our young people desert us in very rare cases. They faithfully practice their religion and show publicly that they are devoted to their religion. When they marry and are blessed with children, they do their duty in regard to their education, even as did their Catholic parents. A Bishop in the West, whose dioceses are mostly Germans, feels happy that ALL children of his diocese attend Catholic schools.'

"Yet hundreds of thousands are not counted who have *not* affiliated with a church but should, by their baptism, be enrolled among the Catholics. Maybe Father Reiter estimates correctly when he says that the number of Catholics should be fifty per cent higher."

Statistics of the American Church in 1878

	Germans	Non-Germans
Bishops	10	58
Priests	1,373	3,924
Churches	930	4,362
Baptisms	71,077	
Pupils	137,322 (only grades)	
Laity	1,237,560	4,213,560
Total 5,450,000 Catholics		

"Accordingly, every German Catholic church counts 1,200 souls and every German Catholic priest has the care of 900 souls who are for the

most part widely scattered both in the country and in the cities. 793,800 or 64 per cent of the German Catholic population, and 882 or 63 per cent of the German Catholic priests live in the six states: Ohio, Wisconsin, New York, Illinois, Indiana and Maryland. Also, 311,700 or 25 per cent of German Catholic people, and 343 or 25 per cent of German priests live in the six other states: Missouri, Minnesota, Pennsylvania, Kentucky, Louisiana and Michigan."

Most parish schools were in charge of religious communities of Brothers and Sisters. The churches and priests were inadequate for the service of Germans.

1881

In October of 1881, Mr. John Baptist Mueller, in the preface to his census of the German Catholic population of the United States, wrote the following:

"The late Jesuit Father Ernst Anton Reiter enjoys the distinction of having published the first census of German Catholics of North America in his *Schematismus der katholischen deutschen Geistlichkeit in den Vereinigten Staaten*, issued in 1869 in New York. His work is of great value to Church historians. A new edition, prepared by the late Fathers Bonnekamp and Jessing, was finished by Mr. John Baptist Mueller. Questionnaires were sent out into all directions. Yet as many as 332 German priests neglected to fill out their questionnaire. Many other priests furnished only incomplete returns. As a result of this rather remiss cooperation we are unable to give accurate accounts of the membership of Catholic Germans and their parishes."

Mr. Mueller in his *Schematismus* published biographical data on 1,698 priests. Of 338 others nothing is known beyond their mere name. Accordingly in 1881, at least 2,067 German priests and Bishops were active in the United States. Of the 1,698 German priests whose birthplace is known, as many as 1,436 (84%) were born in Europe, 262 (15%) were natives of the United States and one was born in Canada. In 1869 only 39 native priests were found.

Mr. Mueller states in his summary (pp. 251-252) that the number of congregations of total or partial German membership amounted to 1,126; he did not count the smaller mission churches. We counted 262 such mission churches, so that we have a total of 1,388 churches. Of the 1,126 churches as many as 341 (30.28%) were dedi-

cated to the Blessed Virgin, 166 (14.74%) to St. Joseph, and the remaining 605 to 133 different saints, while three were without patronage.

In the six states of Ohio, New York, Wisconsin, Illinois, Indiana and Maryland there lived 449,193 Catholics (59% of the 762,157 ascertained by Mr. Mueller); 95,345 children attended the grade schools (59% of the total attendance of 161,475 ascertained by Mr. Mueller), and the number of grade parochial schools totaled 557 (54.44% of the total of 1,023 ascertained by Mr. Mueller).

In the six other States of Pennsylvania, Missouri, Minnesota, Michigan, Kentucky and Louisiana there lived 222,624 Catholics (29.2% of the ascertained total of 762,157) and 48,482 pupils of grade schools (30% of the total of 161,475), educated in 296 schools (28.91% of the ascertained total of 1,023).

Mr. Mueller is certainly correct in saying that we cannot determine the number of German Catholics in the United States and accordingly did not make the least attempt to estimate the strength of German Catholics. Yet his own census of Catholic school children is more complete than is the census of the Catholic population of parishes. Father Reiter in 1869 established the ratio that one Catholic school child represents a group of 7.74 Catholics. According to this ratio the Catholic population in 1881 should have been 1,249,816. The statistician of 1878 established the ration of one school child to a group of 9 persons. According to this ratio there were 1,453,279 practical Catholics in the United States.

Largest German Parishes	School Children	
St. Michael's, Baltimore	10,000	1,200
Holy Trinity, Brooklyn, N. Y.	8,000	1,600
Sts. Peter & Paul, St. Louis	7,000	1,300
St. Baptist, Cincinnati	6,700	1,000
St. Michael's, Pittsburgh	6,300	780
St. Mary's Allegheny	6,000	900
St. Joseph's Detroit	5,600	1,050
Holy Trinity, New Orleans	5,000	500
St. Mary's, New Orleans	5,000	1,000
St. Michael's, Chicago	4,500	1,550
St. Boniface, Louisville	4,500	900
St. Boniface, Philadelphia	3,500	750
St. Peter's, Newark, N. J.	3,500	700
St. Mary's, Erie, Pa.	3,200	600
St. Augustine's, Pittsburgh	3,100	450
St. Joseph's, Rochester, N. Y.	3,000	500
Sts. Peter & Paul, Rochester	3,000	
St. Mary's, Detroit	3,000	
St. Peter's, Philadelphia		1,290
St. Nicholas, New York		1,150
Holy Redeemer, New York		1,125

According to the findings of Mr. Mueller we

have certainty that in 1881 as many as 762,157 German Catholics were served by 1,698 priests in 1,126 organized parishes. This rate will give to every parish an average membership of 676 souls and to every priest the care of 449 parishioners of German stock. The mixed parishes in charge of German priests are computed as composed preponderably of Germans (about 60%), so that we may estimate that every German priest had the care of 500 souls on the average. Besides, a number of German priests had charge of English parishes or mixed parishes with few German Catholics. Yet we cannot estimate the membership of such parishes and the amount of pastoral work done by German priests in such parishes.

Comparison of the German and the Total American Catholic Population in 1881

Germans	Total Americans
Priests and Bishops	2,067
	6,366

Churches and Chapels	1,388	5,975
Grade Schools	1,023	2,475
Pupils of Grades	161,475	399,188
Population	1,453,279	6,370,858

The German and total American Catholic populations are estimates based on actual church affiliation. In regard to Germans we may add a million of non-practicing Catholics who eventually constituted a great loss to the Church. Naturally the statistics of churches, chapels, schools and school children are figures ascertained by Mr. Mueller, and estimates would raise them considerably. The corresponding figures of total American institutions and pupils are likewise estimates, and relative to schools and pupils, they are even over-estimates.

REV. JOHN M. LENHART, O.F.M. CAP.
Pittsburgh, Pa.

Book Reviews

Received for Review

- Bonniwell, Wm. R., O.P., *What Think You of Christ?* B. Herder Book Co., St. Louis. \$3.75.
- Christ the King Hymnal* for Congregational Singing. Compiled, arranged and edited by Rev. Aloysius Knauff, V.F. Gregorian Institute of America, 2132 Jefferson Ave., Toledo 2, Ohio. 211 pages. Singer's edition \$1.85; Accompaniment \$3.50.
- Faber, Frederick Wm., D.D., *The Blessed Sacrament, or The Works and Ways of God.* The Peter Reilly Co., Philadelphia. \$3.95.
- Kühner, Hans, *Encyclopedia of the Papacy.* Philosophical Library, N. Y. \$6.00.
- Slick, Tom, *Permanent Peace.* A Check and Balance Plan. Prentice-Hall, Inc., N. J. \$2.95.
- Thomas, John L., S.J., *The Family Clinic.* A book of Questions and Answers. Newman Press, Westminster, Md. 336 pp. \$3.95.

Reviews

The Bridge: A Yearbook of Judaeo-Christian Studies, Vol. III, edited by Father John M. Oesterreicher. Pantheon Books, 1958. 381 pp. \$4.50.

TO THOSE WHO MAY NOT be familiar with this yearbook, it will be well to begin by pointing out that *The Bridge* is dedicated to "bridge" the differences, religious and otherwise, between Jews and Christians. As its motto it has chosen the words of Pius XI: "Abraham is called our father. Spiritually we are Semites." The editor is himself a convert Jew.

The first two volumes of *The Bridge* have been received with enthusiasm and praise, not unanimous, it must be stated, but almost so; this enthusiasm and praise come from Jews and Christians, from scholars and journalists, from the late Pope as well as from high-ranking officials among the Jews. Volume III will be received as enthusiastically and will be praised as highly. In fact, this reviewer, who has not missed reading one line of the previous two volumes, was looking forward with great anticipation to this volume. As a professor of Sacred Scripture, I am often asked questions by seminary students as well as others on the relations and the differences between Jews and Christians; since the establishment of the state of Israel, these questions have been more pointed. It is a great help to answer these questions with such authorities as are found in *The Bridge* providing the answers.

Volume III of *The Bridge* honors Martin Buber, "of all modern interpreters of Judaism the most widely known and revered." The occasion was the eightieth birthday of this noted Jewish scholar. Father Oesterreicher writes in his Introduction that "all its essays (that is, of Volume III of *The Bridge*) not only those dealing expressly with his thought but also those not mentioning his name, take up themes that have engaged him at some time or other during his long life. Thus we hope to honor him by our dissent as well as our respect."

With this in mind let us take a look at some of the themes treated, which themes are those discussed or written about by Martin Buber. In the section called

Studies, Father Bertram Hessler, O.F.M., writes on Social Thought in the Old Testament; Father Frederick L. Moriarty, S.J., has an article on The Prophets: Bearers of the Word. This is followed by an article on Jews, Christians and Moslems. Father Oesterreicher takes up the Hasidic Movement, to be followed by a study of Martin Buber's I-Thou Philosophy. In view of the fact that this volume of *The Bridge* is honoring Martin Buber, this article is one of the most significant, as is the next one: Buber and the Significance of Jesus. The last article under the title, Studies, is on Job and His Comforters.

The second section is entitled Perspectives. Yahweh, the Divine Name, is discussed first of all; then comes Abraham Rattner, Painter of Anguish. The third section is called Surveys, under which two topics are discussed: Theological Aspects of the State of Israel, and Light in Darkness. The last section is the book review section in which three books are reviewed: *An Historian's Approach to Religion*, by Arnold J. Toynbee; *Where Judaism Differed*, by Abba Hillel Silver; and *Their Brothers Keepers*, by Philip Friedman. There follow Notes and Acknowledgments, and Contributors. To add to the stature of the book eight illustrations are included, six by Abraham Rattner and two from the Winchester Bible.

The list alone of the contributions is sufficient to indicate the richness of this volume of *The Bridge*. The variety is indicative of the scholarship that has gone into the planning as well as into the writing of this work. A glance at the list of contributors is as rewarding as is a look at the subjects treated. To single out any article or any writer would be to discriminate without sufficient reason. Let it be stated that the reader will find in this volume of *The Bridge* not only plenty of reading matter for long winter evenings, but also an abundance of food for thought during his meditative hours.

There is a timeliness in *The Bridge* that cannot be overlooked. All too often news comes that "hate literature" is increasing in our country; one of the objects of this "hate literature" is the Jewish race. *The Bridge* is a tremendous antidote to this type of literature; instead of creating a deeper chasm between Jews and Christians, which is the effect of this "hate literature," *The Bridge* is bringing them together; it is causing the "bridge" to become shorter and shorter until there will appear understanding and union, as there ought to be. For was not our spiritual ancestor, Abraham, the father of the Jewish race? Is not the human nature of our Lord taken from a Jewess, Mary, our beloved Mother? Does not our Mother, the Church, have her roots in Jewish history, in the Jewish religion, in the labors and coils of twelve Jews? Was not the great Apostle of the Gentiles, this man to whom we owe our Catholic religion after God and Christ, a Jew of the Jews?

May *The Bridge* continue!

REV. G. H. GUYOT, C.M.
Kenrick Seminary
St. Louis, Missouri

Shields, Currin V., *Democracy and Catholicism in America*. McGraw-Hill Book Co., Inc., New York, Toronto, London, 1958. Pp. ix+310. \$5.00.

The very title of this book makes it superfluous to say that it is opportune. Paul Blanshard has been discussing the matter for some years, and journalists are currently pondering it in connection with the next presidential election. Catholics have written rebuttals; but this book emanates from a non-Catholic. "Some claim that Democracy and Catholicism are incompatible," says Shields, "others that they are inseparable. It is at least a plausible hypothesis that both these extreme views are untenable: that neither is Democracy inherently at conflict with Catholicism, nor is it predicated on Catholic dogma."

To Shields, Democracy is primarily a process of reaching decisions. Throughout the book he refers to an imaginary "Westside Civic Improvement League" with a pluralistic membership. As the league, so the country. The question of majority rule and minority concurrence is taken up, but not entirely to the satisfaction of the reviewer. On the second last page of the book Shields concludes: "Any conflict between religion and Democratic politics could come only from the intrusion of religious teachings into political affairs." It seems to the reviewer as though the author overlooks the fact that religious convictions enter into such complex and indispensable governmental projects as schools and hospitals. The things of Caesar and God are not always entirely separable.

Besides comparing and contrasting Democracy and Catholicism, Shields devotes considerable space to Liberalism and the Federalists. Some may like to relate Liberalism to Democracy, but not Shields. "Liberalism," says he, "is a sort of halfway house between dynastic and Democraic rules. . . . What the Liberal believes is that authority should be exercised by a special few who regard themselves as exceptionally endowed with wisdom and talent." In repudiating Liberalism, the author emphatically rejects the Federalists whose "overriding fear was that the people would actually rule themselves." The Federalists strove to justify rule by the elite. Democrats reject this as also the principle of representative government. Even the United States constitution is un-Democratic because it is not frequently revised to reflect the contemporary will of the people.

In developing his thesis, the author had to touch upon such abstruse concepts as natural law, the common good, and the source of authority. Much more could have been said about them. The book is not encumbered with lengthy quotations, nor does it have footnotes. On the other hand, it has an extensive bibliography in which Catholic literature is well represented. The tone of the book is definitely irenic.

REV. B. J. BLIED, PH.D.
Fond du Lac, Wis.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

IN THE PURSUIT OF CULTURE

IN HIS MESSAGE to the 103rd Catholic Central Union Convention, which was printed in the previous issue of *Social Justice Review*, the Most Reverend Archbishop Aloisius J. Muench stated the following:

"Since the Catholic Central Union this year commemorates the fiftieth anniversary of the founding of the Central Bureau, let me respectfully suggest that in accord with the laudable tradition of our ancestors in the Verein something concrete be done as a Golden Jubilee Memorial. You have reason to glory in the achievements of the Bureau, aptly called by the late Cardinal Glennon the social workshop of the Verein. Needless to say, in these challenging times the Bureau stands in need of expanding and strengthening its activities."

When our 103rd Convention in Jefferson City took official cognizance of the Archbishop's message, it noted particularly the foregoing suggestion. A specific project to mark the Golden Jubilee of the Central Bureau was not hard to find. More than ten years ago the founder of the Bureau, the late Dr. F. P. Kenkel, expressed the need of microfilming certain documents and publications in the Central Bureau library. Lack of necessary funds at the time did not permit Dr. Kenkel or the Catholic Central Union to give further serious consideration to such a project. Hence it was that our Com-

mittee on Social Action this year, at the suggestion of Msgr. Suren, present director of the Central Bureau, unanimously agreed upon a microfilm project as a worthy effort to commemorate the Golden Jubilee of the Central Bureau. One of its members, Dr. Nicholas Dietz, a professor at Creighton University, very graciously addressed the convention delegates on Monday night on the microfilming project. Dr. Dietz's informative address follows immediately in this issue of *SJR*. It merits careful study.

Important anniversaries are the logical occasions for undertaking special projects. On the occasion of the 75th anniversary of the Central Verein, observed at the 1930 convention in Baltimore, members of our organization and the National Catholic Women's Union pledged financial contributions which made it possible to turn an old building on the Central Bureau properties in St. Louis into an efficient, fireproof structure which now houses 50,000 books. We can only hope, as Archbishop Muench reminds us, that the laudable traditions of our predecessors will motivate our present membership to lend their financial support to the microfilming project. Dr. Dietz, in his address, emphasizes the importance of the project. It represents a very definite contribution in the pursuit of culture.

Central Bureau Library Microfilming— A Jubilee Project

OUR 1958 CONVENTION THEME is "Catholic Initiative." This theme was well illustrated yesterday in the splendid address by His Excellency, the Most Rev. Joseph M. Marling: "A Social Glance at the Rural Picture," as well as by that of Father Rembert Sorg, "The Spirit of Christian Labor," and by Mr. Matt's eloquent "Fifty Years of the Central Bureau's Apostolate."

I would like to present a constructive and appealing, and yet not too challenging or difficult a project for us in the realm of Catholic initiative. This project has been recommended by the Committee on Social Action and approved by the Board of Directors. The project is that of microfilming precious and irreplaceable documents, journals, etc., in our Central Bureau Library—documents and journals which may soon be otherwise lost forever due to natural deterioration.

When one reflects on it, one realizes that this project is really an inescapable "must" in any event, because some of the documents and journals represent the sole copies extant! We must undertake the project somehow. But what could be more appropriate than to make it a Central Bureau Golden Jubilee project?

On all sides we have seen a jubilee consciousness and enthusiasm during the past few days. At the Bureau itself, where we saw a beautiful golden-colored bouquet of flowers sent by the immediate members of Mr. Kenkel's family (one of whom is attending this convention, and gold-colored cakes with gold-colored decorations sent by the children and staff of the St. Elizabeth's Settlement and Day Nursery which Mr. Kenkel founded and which he loved so dearly. And here at Jefferson City, the beautiful gold-colored decorations and menus at the jubilee banquet yesterday evening, not to mention this evening's program devoted entirely to the Bureau.

From far away Bonn in Germany, we have this same jubilee consciousness expressed by "*Unserer Bischoff*," the Most Rev. Aloisius J. Muench, S.T.D., Archbishop, Bishop of Fargo and Papal Nuncio to Germany, who writes *inter alia* in his message to this Convention:

"Since the Catholic Central Union commemorates this year the fiftieth anniversary of the founding of the Central Bureau, let me respectfully suggest that in accord with the laudable tradition of our ancestors in the Verein, something concrete be done as a Golden Jubilee Memorial. You have reason to glory in the achievements of the Bureau, aptly called by the late Cardinal Glennon, the social workshop of the Verein. Needless to say, in these challenging times the Bureau stands in need of expanding and strengthening its activities."

Such a library memorial or project would certainly be in conformity with Mr. Kenkel's scholarly and farseeing mind. Such a project, I know, too, has Monsignor Suren's hearty approval and support. Moreover, it would be but a logical sequel to another and more ambitious library project of another jubilee year, the year

of 1930, when the diamond jubilee convention of the Verein was held in the historic city of Baltimore.

Now, just what is microfilming and what does it do for us?

Microfilming means, as the word implies, filming in miniature or a microscopic way. A very small film is employed. A photograph of a whole printed page, or of two pages of an open journal, or even of several small pages arranged together, is made on a film which is about the size of a small postage stamp. In this way, thousands of photographs can be made one after the other, on a large permanent roll of film. Transparencies of the film are made, usually also on a convenient roll. You have probably heard of the microfilming of the Vatican Library and Archives carried out under the auspices of the St. Louis University.

Microfilming may be said to accomplish three things:

1. Prevention of the loss of precious documents which would otherwise deteriorate.
2. Permanence.
3. The saving of valuable space.

How is loss prevented and permanence achieved? Much that is printed today is printed on wood pulp paper, which crumbles after a few years. (It is the relatively expensive rag paper which is the more permanent variety of paper) Film is plastic material, is relatively permanent, and can easily be duplicated if necessary.

How does one use microfilm? This is simple, as is the microfilming itself. There are two principal ways. One is projection on a screen, for a group to see. The other is a simple viewing arrangement for one individual at a time. Microfilm viewers are now available as standard equipment in many libraries.

Portions of our Central Bureau Library must be microfilmed. Of this there can be no doubt.

The Central Bureau Golden Jubilee presents a ready-made opportunity to make it a worthwhile jubilee memorial or project, a project of Catholic Initiative, a project which would surely be in keeping with Mr. Kenkel's mind, a project which Monsignor Suren fully and heartily supports, and a project which is in keeping with Archbishop Muench's jubilee year memorial suggestion.

I am certain that the understanding, the loyalty, the dedication and the love of our members will surely find a way to carry out this relatively modest yet vital project, aren't you?

NICHOLAS DIETZ, JR., PH.D.

The Central Bureau Library Serves the Church and Society

IT IS OPPORTUNE that we bring to the attention of our readers and all members of the Catholic Central Union the important fact that the Central Bureau library is performing a distinct service to the Catholic Church and to society in general in the United States. Not a week passes without several requests being made to the director of the Central Bureau for information and

assistance in the preparation of books, dissertations, theses, term papers, etc. These requests come from priests, Sisters, seminarians and lay people not only in the United States but in foreign countries also. At the present time the personnel of the Central Bureau is engaged in helping several Religious and lay people with source material from our library. In some instances we are the sole possessor of the material needed.

One of those being presently helped with materials from the Central Bureau library is a Sister of St. Francis at the Notre Dame Convent in Notre Dame, Indiana, who is engaged in a study of the American Federation of Catholic Societies. When informed by Msgr. Suren of the materials available in our library, Sister responded enthusiastically: "Apparently we struck a gold mine when we consulted the Central Bureau of the Central Verein. . . I am most grateful for the wonderful cooperation you have given to date. Your letter was most encouraging to one who is working almost in the dark."

A young woman in Chicago is finding the Central Bureau library very helpful in supplying data on Maximilian Oertel, celebrated convert of the past century. Her reaction to the efforts of the Central Bureau to assist her are expressed as follows: "It is a distinct source of amazement and joy that such busy people as you can find enough minutes in the day for the extra research which inquiries like this entail. I am more grateful than I can say."

A member of a community of Sisters, whose motherhouse is in Indiana, is currently spending much time at the Central Bureau perusing some of our German Catholic periodicals. Her assigned task is to write the early history of her community. It seems that our library represents the only available source of historical knowledge for this Sister. Significantly, the desk on which she is patiently working with old volumes from the Central Bureau library is literally covered with bits of brittle paper which continue to break off as she turns the pages. These brown fragments are telltale: they bespeak the urgent necessity of having such publications microfilmed. If this is not done, the time will soon come when these publications will no longer be fit for use.

Large Attendance at Kansas Catholic Union Convention

IN HIS LETTER OF INVITATION to the 52nd annual meeting of the Catholic Union of Kansas, Dr. B. N. Lies, president, wrote in part:

"Our meeting this year will feature an innovation in that it will be an evening meeting. We hope in this way to obtain greater participation of our members and friends in our annual gathering. Our Episcopal Protector, Bishop Mark K. Carroll, has graciously consented to celebrate a Solemn Pontifical Mass for our organization. This Mass will begin at 7:00 P.M. on Sunday, November 23. This Mass alone is certainly enough inducement for our members to attend."

Dr. Lies' expectations for a better attendance at the convention were well founded. No less than 150 dele-

gates of the Catholic Union and an equal number representing the Kansas Branch of the NCWU assembled in Sacred Heart Parish, Colwich, for the annual conventions of the two State groups. Assisting Bishop Carroll for the Solemn Pontifical Mass were members of the clergy from surrounding parishes. The Rt. Rev. Msgr. H. Klug and the Rt. Rev. Msgr. Geo. Hermann were present in the sanctuary for the Mass. The festive sermon was delivered by the Pastor of Sacred Heart Church, Rev. John Moeder, who spoke on the eighth Beatitudes.

Immediately after the Holy Sacrifice the delegates assembled in sectional meetings at which the Catholic Union's program of activities and plan or organization for the coming year were outlined. Since the convention was restricted to a single evening, final action on the reports of the various sectional meetings will be taken at inter-parochial meetings during the winter and the spring.

The section on Recommendations, under the chairmanship of Gerald Kerschen, presented three points: 1) That the Catholic Union concentrate its interest on affiliating local societies; 2) that the officers and members should be able to explain the nature and objectives of the Catholic Union; 3) that Social Action Membership in the Catholic Central Union be promoted throughout the year.

Mr. Ed Blick and Mr. Paul Martin, chairman and co-chairman respectively of the section devoted to the Catholic Union's annual charity social, recommended that the sponsors of this year's fund-raising effort be the St. Mark's Men's Society. The date tentatively chosen for the charity social was February 1, 1959. The proceeds of the social will be divided as follows: fifty per cent to Villa Maria, a home for the aged; thirty-five per cent to the Central Bureau for its mission endeavors and its work for the men in the armed forces; fifteen per cent to the Catholic Union for promotional expenses.

Reporting for the section on home missions, Mr. J. F. Suellentrop recommended that the Villa Maria Home for the Aged be given special consideration by the Catholic Union during the next year. Referring to the care of the aged, Mr. Suellentrop stated that this is probably the area of greatest neglect in our society today. He expressed the hope that, when the present indebtedness on Villa Maria is liquidated, the Catholics of the Wichita Diocese might be in position to build other homes for the aged.

Speaking for his section, Mr. Suellentrop encouraged the delegates to become subscribers to *Social Justice Review*. He had words of high praise for our official publication.

The following schedule of inter-parochial meetings was proposed: January—St. Joseph's Society, Andale; February—St. Mark's, St. Mark's; March—Sacred Heart Men's Society, Colwich; April—St. Rose Legion, Wellington. The St. Rose Legion was complimented for the quality and enthusiasm of the inter-parochial meetings and its sponsors. Mr. Victor Bieberly served as chairman of the section which arranged these meetings.

President Lies himself served as chairman of the group which was charged with the responsibility of drafting a *Declaration of Principles*. In addition to a

beautiful tribute to the late Pope Pius XII and an expression of loyalty to his successor, Pope John XXIII, statements were drafted on the following subjects: Progress in desegregation; dealing with Communist nations; the plight of the American family farm; inequitable taxation; and Youth.

Mr. P. G. Betzen was chairman of the section devoted to the interests of youth. The section endorsed the *Declaration of Principles* on Youth which was drafted at the national convention at Jefferson City in August. The meeting at Colwich offered a splendid opportunity for a thorough discussion of many phases of youth activity.

The motto of the convention was a brief excerpt from the first address delivered by Pope John XXIII: "Come, act courageously and confidently . . . Light from above shines no you." Responding to this motto, the largest number of delegates to attend the Catholic Union convention in many years displayed an admirable enthusiasm and zeal, which augurs well for the future for this State Branch of the Catholic Central Union.

A list of candidates for the various offices in the Catholic Union was presented by the Committee on Nominations under the chairmanship of John Voegli. Elected by acclaim were the following: Dr. B. N. Lies, president; Alois Betzen, vice president; Paul Martin, secretary, and Edward Blick, treasurer.

New York Regional Meeting Attracts Large Attendance

THE NEW YORK BRANCHES of the C.C.U. joined in conducting their fall regional meeting on November 2nd at the Church of St. John the Evangelist in Beacon. Approximately one hundred and fifty men and women delegates enjoyed the hospitality extended so generously by Rev. Hubert Beller, pastor of St. John's. The delegates officially represented affiliated societies from the following localities: Brooklyn, New York, Poughkeepsie, Albany, Troy, Schenectady, Utica, Amsterdam, Syracuse and Rochester.

As the delegates arrived in Beacon about noon, they availed themselves of the opportunity to attend Holy Mass which was being celebrated. All, of course, had assisted at Mass in their respective parishes before leaving for Beacon. Immediately after Holy Mass President Albert J. Sattler called a joint meeting to order. The delegates listened with deep reverence as Mr. Sattler read the eulogy on the late Pope Pius XII which introduced the November issue of *Social Justice Review*. The eulogy was then adopted as the official statement of both New York Branches. A telegram of condolence was sent to Eugene Cardinal Tisserant, Dean of the Sacred College in Rome. Correspondingly, immediately upon hearing of the election of Pope John XXIII later in the month, Mr. Sattler sent a message of felicitations and filial loyalty and obedience to the new Pontiff.

Mr. Richard F. Hemmerlein of Syracuse, chairman of the Catholic Central Union's Committee on Social Action Membership, gave a detailed presentation of

this effort toward a new source of membership strength in our national organization. The New York State Branch has already extended Mr. Hemmerlein generous cooperation in the form of a large number of Social Action members.

The afternoon's activities were concluded with Benediction of the Most Blessed Sacrament in St. John's Church.

St. Charles (Mo.) Meeting

SEVEN PARISHES were represented by twenty delegates and the meeting of the St. Charles Deanery District in St. Peter's Parish, St. Charles. Reports of both national and State Branch conventions were submitted. Mr. Edwin Debrecht explained in detail the campaign being conducted at the present time for Social Action Membership in the Catholic Central Union. Parish credit unions and their promotion in the State of Missouri was a subject of remarks by Mr. Andrew Hustedde of St. Louis. Mr. Hustedde is chairman of a special committee under the sponsorship of the Catholic Union, the purpose of which is to promote the credit union movement in Catholic parishes. He is president of the credit union in St. Peter and Paul's Parish, St. Louis, which recently celebrated its 20th anniversary.

In his remarks to the delegates, Rev. Wm. Pezold, spiritual director of the District League, commented on the favorable action taken by the last Congress in Washington whereby excise taxes were eliminated from certain commodities purchased by private schools.

Among those present was Mr. Harry Grasser of Portage Des Sioux, a faithful member of the organization for many years. As treasurer, he was re-elected to office along with all other fellow officers. Mr. Cyril T. Echele of St. Charles is president.

Social Action Members

AS WAS DISCLOSED in the foregoing issue of *SJR*, a drive to secure Social Action members for the Catholic Central Union was launched at our national convention in Jefferson City last August. One of the first steps taken in setting up the machinery for a smoothly functioning committee on a national scale was the appointment of chairmen in our various State Branches. Actually, the organizational apparatus is far from complete at this writing. Nevertheless, initial efforts have already netted some tangible results. Six State Branches have enrolled Social Action members. The New York Branch leads the list with twenty-five of the total of thirty-five Social Action members thus far enrolled. The ten remaining memberships are distributed among other Branches as follows: Missouri—four; Illinois—two; Arkansas—two; Pennsylvania and Wisconsin—one each.

All those desiring information on Social Action Membership in the Catholic Central Union are advised to contact the Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri.

1959 National Convention Dates

THE 1959 CONVENTIONS of the Catholic Central and the National Catholic Women's Union will be held July 31—August 5 in San Francisco. Convention headquarters will be the Whitcomb Hotel. Episcopal host to the convention will be the Most Reverend John J. Mitty, Archbishop of San Francisco. Archbishop Mitty has already approved the convention dates.

Convention arrangements are under the general chairmanship of Mr. Edward Kirchen of San Francisco, who is being assisted by Mrs. Barbara Meiswinkel in the capacity of co-chairman.

CCU Declaration of Principles are Lauded by a Bishop

UPON RECEIPT OF A COPY of the 1958 *Declaration of Principles*, adopted at the annual convention in Jefferson City, Mo., the Most Reverend Wm. T. Molloy, Bishop of Covington, wrote in acknowledgment to the director of the Central Bureau:

"Thank you most cordially for your gracious letter and enclosure, *Declaration of Principles*. Personally, I think this is excellently done and that we can be very proud of the work at the Central Bureau.

"I think a statement of principles is so much more in accord with what we need these days than a series of resolutions. Principles are permanent, and their application can be accommodated to the conditions under which we are living. In my opinion, we should never tire of stating and restating principles.

"This outline could very well serve as subject material for our discussion clubs in our high school and post-high school groups. These clubs I advocated some time ago in St. Louis and I certainly feel the need of them now."

Bishop Molloy's words are not to be taken lightly. They represent the endorsement of one who speaks with authority. Would that members of the Catholic Central Union themselves appreciated the *Declaration of Principles*! Approximately two months ago the Central Bureau sent each society affiliated with our national organization a copy of the *Declaration* with the offer that additional copies would gladly be sent simply for the asking. Sad to relate, very few societies have thus far indicated that they are interested in receiving copies for their members. Oft times it is said that the Central Bureau and the Central Union itself ought to be doing more for the affiliated societies. As a matter of fact, it is not the Bureau nor the national organization which is derelict. It is a lack of interest on the part of our affiliated societies which is directly responsible for any lag in our program. As a general rule, overtures and suggestions from the Central Bureau to our societies meet with little or no response.

New CCU Life and In Memoriam Members

SHORTLY AFTER THE recent national convention of the Catholic Central Union, two new Life members were enrolled in our national organization. Mr. A. A. Gittinger, father of Frank C. Gittinger, president of the CCU of A, celebrated his 98th birthday on August 28. The elder Mr. Gittinger, in good health and in full possession of his faculties despite his advanced years, was remembered by his son with a Life membership in the Catholic Union. Now a resident of San Antonio, the elder Mr. Gittinger spent his early years in St. Genevieve, Mo.

The president of the Catholic Central Union also took the occasion of his father's birthday to remember his deceased mother, Mrs. Mathilda Gittinger, with an In Memoriam membership in our organization. Mrs. Gittinger departed this life in 1940.

The other Life member received in recent weeks was Mrs. Barbara Meiswinkel of San Francisco. Mrs. Meiswinkel very thoughtfully remembered the Central Bureau with a check of \$100.00 in addition to the payment of her fee for Life membership. Her late husband, Fred, is enrolled as an In Memoriam member of the Catholic Central Union.

The director of the Central Bureau is profoundly grateful to Mr. Frank C. Gittinger and Mrs. Meiswinkel for their loyalty to the Central Bureau expressed in such a tangible and helpful manner. For the information of our new readers, let us state that both Life and In Memoriam memberships are awarded for a fee of \$100. Life members receive *Social Justice Review* and all other publications issued by the Central Bureau. In Memoriam members benefit from Holy Masses celebrated annually for the repose of their souls. All monies received from these types of membership are placed in the Foundation Fund, the proceeds of which are used to maintain the Central Bureau.

Dr. Nicholas Dietz, a member of the Catholic Central Union Committee on Social Action, was one of ten faculty members honored on October 30 by Creighton University for having given the institution a minimum of twenty-five years teaching service. He was the recipient of a testimonial plaque. The awards were made at the annual faculty dinner which climaxed the Faculty Day at Creighton as a part of Founders' Week which this year commemorated the University's 80th anniversary.

Dr. Dietz is Professor of Biological Chemistry.

"These few words," writes a Belgian missionary in Japan, "will express to you my most heartfelt thanks for not forgetting me and for sending the Mass stipends.

"From Mr. Debrecht I heard for the first time about the sudden death of Mr. Metzger. He was a splendid man and I consider it a duty in charity to say a Mass for the repose of his soul, and for the good success of his successor, because the Central Bureau has always been so kind to me."

Missouri Branch Resolution on Recognition of Red China

IN THE INTEREST OF WORLD PEACE, the Catholic Union again reiterates its determined opposition to the recognition of Red China by the United States and its admittance into the United Nations.

It must be remembered that at the time of its recognition by the United States government, the Russian regime had demonstrated a period of more or less peaceful intentions toward the U. S. and toward other nations. This was the time of Russia's concentration on building socialism within the country itself. It was largely on the basis of this peaceful conduct of the Russians at that time, and for our national interests, that the United States recognized the Russian Communist regime in 1933.

It is certainly necessary, however, to continue abiding by the recognized principles of international law in the relations of nations. One of these principles is that a government shall demonstrate, in action, the desire and the capacity to live as a peaceable and reasonable member of the family of nations, to live and let live. To this principle Red China has demonstrated no adherence whatsoever. On the contrary, this regime has seized control of all the mainland of China, and has shown nothing but a policy of ruthlessness and force against all opposition. It has promoted five foreign and civil wars: in Korea, Indochina, Tibet, the Philippines and Malaya.

In his *Selected Works*, Mao Tze Tung, the Chinese Communist premier, states: "Every Communist must grasp the truth: Political power grows out of the barrel of a gun." This is absolute ruthlessness, asserted in all its oriental simplicity and directness. To understand this principle of Mao is to grasp the secret of the emergence to power of the Peking regime.

We therefore ask that all stand firmly behind the policy of the United States government toward the Communist government of China. For the first time in years the United States is demonstrating a capacity to adhere to firm and irrevocable moral principles in international affairs. This is the spiritual force that we have needed, and which is capable of stemming the tide of militant Communism's advance in the world. We must also oppose individually, with tact and discretion, all those who through lack of understanding, confusion or ill-will, continue to spread ideas and sentiments in favor of appeasement and compromise with regard to Red China in the present crisis. Secretary of State Dulles has said that unwavering adherence to this firm position of our government is the condition of our victory over what he called "naked force."

We must also be determined that no calumnies, denunciations of the United States, and threats of war will break down our opposition in this matter. It is a fact known to close observers that the regimes of Soviet Russia and Red China do not really want war, nor will they risk the threat of global war now or in the foreseeable future. But they will continue to use relentlessly all manner of bulldozing, calculated propaganda, and trouble-making in any part of the world—now here, now there—to frighten the nations of the West, and

thereby get what they want without resorting to real war. Moreover, they hope to undermine and destroy the internal economies of free nations in the West by fastening upon them, year in and year out, an insupportable and cumbersome defense budget.

It is known, moreover, that the Communist regime in China has threatening internal problems and weaknesses. The rebellion of youth against the police state is formidable. In recent years, one of the most difficult of their problems has been the fastening and binding of the Chinese peasantry into the system of collective agriculture. The Chinese farmers are rebelling against broken promises, and against the failure of the new land-distribution program to better their lot, economically. The central government, therefore, creates international "situations" and external threats to China, in order to get their own people united solidly behind them, thus to divert attention of the Chinese masses and world opinion away from threatening problems and difficulties inside China.

We recommend, therefore, that all should pray for world peace; but we must also combine prayer with social action. Prayer alone is not enough, although it is of great value. We must do all that we can, in a temperate manner, to oppose the drift toward a policy of appeasement and compromise toward Red China. This firm policy is the sling-shot of David that is capable of slaying the Goliath of Communist advancement. We should remember also that if Red China is recognized and admitted into the United Nations under present circumstances, the United States will be faced with dire consequences from such recognition in the ensuing years. That is the real issue. As it is now, there will probably continue for some time threats of war in the world, and "brush-fire" wars may be started. But we need not fear because these will not erupt into global war, if we will but stand firm. The path of courage and adherence to moral principle is the only path toward true international peace.

On August 10, at Holy Cross Church in Dortmund, Germany, the Rev. Helwick Krewitt, O.F.M., National Praeses of the Kolping Society in the United States, celebrated the silver jubilee of his priestly ordination with a Solemn Mass of thanksgiving. Holy Cross is the native parish of Father Helwick.

Ordained on August 6, 1933, the young German Franciscan soon distinguished himself as an eloquent preacher. In those years the Nazis came into power in Germany. Since Father Helwick considered it his duty to expose the fallacies of National Socialism, he soon drew the special attention of the dreaded secret police, the *Gestapo*. In the summer of 1938 he was forbidden to talk in public. Finally, in July, 1939, Father Helwick decided to come to the United States where he could exercise his priestly powers without let or hindrance. He became the National Praeses of the Kolping Society in America in 1951.

The editor of *Social Justice Review* joins the officers and members of the Catholic Central Union in tendering felicitations to Father Helwick. We pray that he will have many more fruitful years in the service of his Master.

Central Bureau Annual Appeal

EARLY IN DECEMBER the Central Bureau issued its annual appeal for financial assistance. The issuance of this appeal was authorized by the convention of the Catholic Central Union last August. Some 4,500 letters were dispatched.

The Central Bureau derives the bulk of its income from invested funds. Since approximately 1940 the yield from these funds has not been sufficient to cover the operating costs of the Bureau. Perhaps the largest factor in bringing about the disparity between income and operating costs has been inflation.

In Memoriam Enrollment

WITHIN RECENT WEEKS another name was added to the In Memoriam roll of the Catholic Central Union at the Central Bureau. The name added is that of Anthony Mutter, former vice president of the Brooklyn Branch. The membership fee was paid by Mr. Mutter's sister, Agatha, who died recently.

The Carl Schurz Memorial Foundation, through Alice H. Finckh, editor of its official organ, the *German-American Review*, has requested the director of the Central Bureau to write an article on the late Dr. F. P. Kenkel and his work in promoting German-American culture. In the course of correspondence which passed between Msgr. Suren and Miss Finckh, the latter wrote: "Your magazine, *Social Justice Review*, is placed on our library table and is then filed. Our librarian, Mrs. George Jones, has been particularly interested in the series of articles in your magazine describing your library."

The December issue of *Social Justice Review* told of a large shipment of books and sanctuary supplies to Bishop Epifanio B. Surban of the Diocese of Dumaguette in the Philippines. During December a similar shipment was sent to another member of the Philippine Hierarchy, Archbishop Julio R. Rosales of Cebu. A total of thirteen cartons were sent to the Archbishop through Catholic Relief Services-NCWC in New York. NCWC will defray the expenses of shipping the goods overseas; the Central Bureau paid the freight charges to New York.

Charity must be the motivating spirit behind any worthy apostolate. This principle guides the Central Bureau in its program of multiple pursuits. The founder of our social action center, the late Dr. F. P. Kenkel, did not "stumble upon" the charity program in progress at the Bureau for over forty years. He knew that the Bureau's efforts would lack Christian integrity without charitable pursuits.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donation to the Central Bureau

Previously reported: \$2,179.82; Most Rev. John M. McNamara, D.D., Washington, D. C., \$25; H. J. DeCocq, Tex., \$4; Total to and including December 15, 1958, \$2,208.82.

Chaplains' Aid

Previously reported: \$98.73; St. Francis de Sales, Mo., \$8.67; Catholic Womens U. Inc., N. Y., \$25; Total to and including December 15, 1958, \$132.40.

Catholic Missions

Previously reported: \$2,114.59; M. Weiss, N. Y., \$4.00; St. Louis & St. Louis Co., Dist. League, \$6.00; N. N. Mission, \$10.00; Rt. Rev. Msgr. V. T. Suren, Mo., \$5.00; John A. Graser, N. Y., \$10.00; Mrs. Vilda Wesley, Mo., \$5.00; CCU of A., Brooklyn Branch, N. Y., \$25.00; Mrs. V. Witthowsky, Washington, D. C., \$2.00; Mrs. Rose Gruenewald, Mo., \$5.00; Mrs. Margaret Echele, Mo., \$2.00; Mrs. Noxon Tooney, Ill., \$5.00; Mr. and Mrs. Nicholas Mohr, Kans., \$35.00; Sisters of St. Francis, Ind., \$50.00; CWU of N. Y., Inc., N. Y., \$5.00; N. N. Mission Fund, \$107.51; Geyer Trust, \$25.51; Mission Trust, \$4.26; Osnabruck Trust, \$4.26; Margaret Brandt, Ill., \$10.00; August Springob, Wis., \$10.00; Charles L. Batzinger, N. Y., \$10.00; Assumption Parish, Mo., \$50.00; Mrs. Robert V. Kelly, Mo., \$2.00; Total to and including December 15, 1958, \$2,507.13.

St. Elizabeth Settlement

Previously reported: \$12,223.49; From Children Attending, \$1,258.88; U. S. Milk Program, \$36.16; Total to and including December 15, 1958, \$13,518.53.

Foundation Fund

Previously reported: \$355.00; Anthony Mutter, N. Y., In Memoriam Membership, \$100.00; Total to and including December 15, 1958, \$455.00.

Contributions to the CV Library

HON. FRANK M. KARSTEN, *Annual Report of the Board of Regents of the Smithsonian Institution*, Washington, D. C., 1957.

The Archdiocese of Chicago tendered official and solemn welcome to its new Archbishop on Saturday, November 15. A special train left Chicago for Milwaukee to accompany the Most Reverend Albert G. Meyer to his new Archdiocese. An invitation to have representation in this select party was sent to the Catholic Union of Illinois, through Mr. Fred A. Gilson of Chicago, by the Rt. Rev. Msgr. George J. Casey, who served as administrator of the Archdiocese of Chicago in the interim after Cardinal Stritch's death. Msgr. Casey asked Mr. Gilson that the Catholic Union be represented by approximately six members. Mr. Gilson received the invitation with gratitude and the Catholic Union complied with Msgr. Casey's wishes.